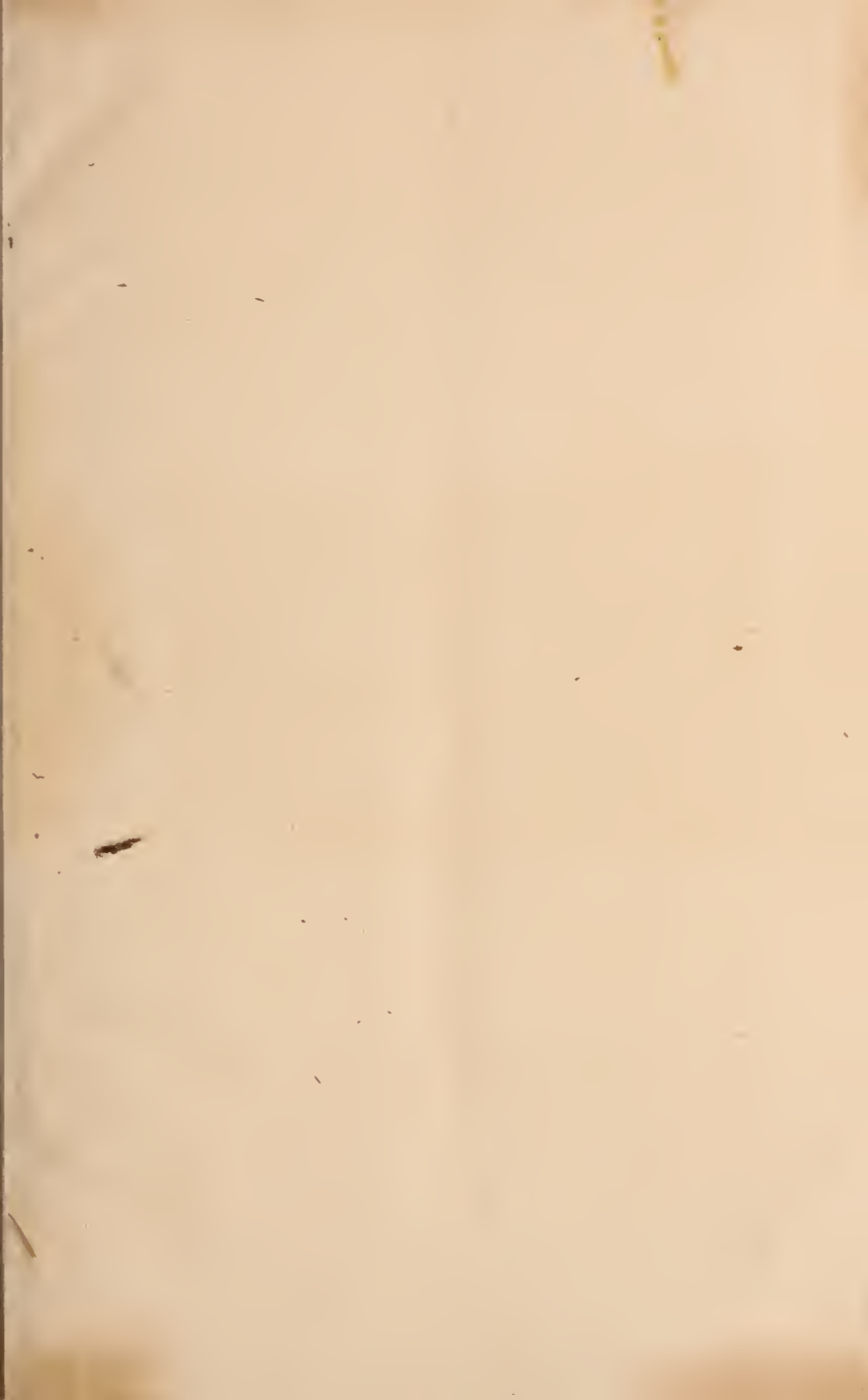


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VOL. XVII.

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FROM JANUARY TO DECEMBER, 1848.

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CANTON:

PRINTED FOR THE PROPRIETORS.

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1848.





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THE

CHINESE REPOSITORY.

VOL. XVII—JANUARY, 1848.—NO. 1.

ART. I. *The New Year; a comparative English and Chinese Calendar; list of foreign residents at the five ports; government of Hongkong; foreign legations; consular establishments, &c.*

VERILY there is a tide in the affairs of men. In every part of the visible universe changes are unceasing. Seed-time and harvest, cold and heat, summer and winter, day and night alternate in constant succession. The pagan, ignorant of the Great First Cause, observing all these and the numberless marks of an invisible hand on every side, wearies himself in vain endeavors to account for such wonderful operations. Speculating regarding the origin of what they see on the earth and in the heavens, Chinese philosophers have invented a dual system, *yin yang*, by the workings of which they have endeavored to account for all the phenomena of nature. Into this system, if system it may be called, they have introduced gods many and lords many, and given them power to rule some above, some on earth and some beneath. An investigation and development of these vagaries would show somewhat of the cause why the Chinese are so far behind Christian nations in all that is truly worthy of intellectual and moral beings. In the volume of inspiration we are enabled to understand the Cause of these many revolutions, to comprehend the greatness of that invisible hand that guides and governs all, and are forewarned that the nation or kingdom that will not serve the Almighty shall perish.

In China a new era has commenced. New causes, new principles are at work. The mass is great, and the incipient changes may move on unobserved by the careless spectator; but depend on it, whether they will not, the Chinese are hastening on to great revolutions in ethics, in government and in the many and important relations of social order. To second these shall continue to be our pleasing duty, while we again wish all our readers and friends a happy new year.



11 & 12 m.	11 & 12 m.	10 & 11 m.	9 & 10 m.	8 & 9 m.	7 & 8 m.	6 & 7 m.	5 m.	4 m.	3 & 4 m.	2 & 3 m.	1 & 2 m.	12 & 1 m.	11 & 12 m.	10 & 11 m.	9 & 10 m.	8 & 9 m.	7 & 8 m.	6 & 7 m.	5 m.	4 m.	3 & 4 m.	2 & 3 m.	1 & 2 m.	12 & 1 m.	11 & 12 m.	
1 s	25	1 t	1 w	1 s	1 t	1 s	1 t	1 t	1 t	1 s	1 s	1 t	1 s	1 w	1 w	3	1 t	1 s	1 t	1 t	1 s	1 s	1 t	1 s	1 s	5
2 s	26	2 w	2 t	2 s	2 f	2 s	2 f	2 f	2 f	2 s	2 s	2 f	2 s	2 t	2 m	4	2 s	2 m	2 t	2 t	2 s	2 s	2 t	2 s	2 s	6
3 m	27	3 t	3 f	3 m	3 s	3 m	3 s	3 s	3 s	3 m	3 m	3 s	3 m	3 t	3 t	5	3 m	3 m	3 t	3 t	3 m	3 m	3 t	3 s	3 s	7
4 t	28	4 f	4 s	4 t	4 s	4 t	4 s	4 s	4 s	4 t	4 t	4 s	4 t	4 t	4 t	6	4 t	4 t	4 s	4 s	4 t	4 t	4 s	4 t	4 s	8
5 w	29	5 s	5 s	5 w	5 m	5 w	5 m	5 m	5 m	5 w	5 w	5 m	5 w	5 t	5 t	7	5 w	5 w	5 m	5 m	5 w	5 w	5 m	5 t	5 s	9
6 f	30	6 s	6 t	6 f	6 t	6 f	6 t	6 t	6 t	6 f	6 f	6 t	6 f	6 t	6 t	8	6 f	6 f	6 t	6 t	6 f	6 f	6 t	6 s	6 t	10
7 f	31	7 m	7 t	7 f	7 t	7 f	7 t	7 t	7 t	7 f	7 f	7 t	7 f	7 t	7 t	9	7 f	7 f	7 t	7 t	7 f	7 f	7 t	7 s	7 t	11
8 s	1	8 t	8 w	8 s	8 t	8 s	8 t	8 t	8 t	8 f	8 f	8 t	8 f	8 t	8 t	10	8 s	8 s	8 t	8 t	8 f	8 f	8 t	8 s	8 t	12
9 s	2	9 t	9 w	9 s	9 t	9 s	9 t	9 t	9 t	9 f	9 f	9 t	9 f	9 t	9 t	11	9 s	9 s	9 t	9 t	9 f	9 f	9 t	9 s	9 t	13
10 m	3	10 t	10 w	10 s	10 t	10 s	10 t	10 t	10 t	10 f	10 f	10 t	10 f	10 t	10 t	12	10 m	10 m	10 t	10 t	10 f	10 f	10 s	10 t	10 s	14
11 w	4	11 t	11 w	11 s	11 t	11 s	11 t	11 t	11 t	11 f	11 f	11 t	11 f	11 t	11 t	13	11 w	11 w	11 t	11 t	11 f	11 f	11 s	11 t	11 s	15
12 t	5	12 f	12 f	12 w	12 m	12 w	12 m	12 m	12 m	12 t	12 t	12 t	12 t	12 t	12 t	14	12 t	12 t	12 t	12 t	12 f	12 f	12 t	12 s	12 t	16
13 t	6	13 s	13 s	13 w	13 m	13 w	13 m	13 m	13 m	13 t	13 t	13 t	13 t	13 t	13 t	15	13 t	13 t	13 t	13 t	13 f	13 f	13 t	13 s	13 t	17
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15 s	8	15 t	15 t	15 w	15 m	15 w	15 m	15 m	15 m	15 t	15 t	15 t	15 t	15 t	15 t	17	15 s	15 s	15 t	15 t	15 f	15 f	15 t	15 s	15 t	19
16 s	9	16 t	16 t	16 w	16 m	16 w	16 m	16 m	16 m	16 t	16 t	16 t	16 t	16 t	16 t	18	16 s	16 s	16 t	16 t	16 f	16 f	16 t	16 s	16 t	20
17 m	10	17 t	17 t	17 w	17 m	17 w	17 m	17 m	17 m	17 t	17 t	17 t	17 t	17 t	17 t	19	17 m	17 m	17 t	17 t	17 f	17 f	17 t	17 s	17 t	21
18 t	11	18 s	18 s	18 w	18 m	18 w	18 m	18 m	18 m	18 t	18 t	18 t	18 t	18 t	18 t	20	18 t	18 t	18 t	18 t	18 f	18 f	18 t	18 s	18 t	22
19 w	12	19 t	19 t	19 w	19 m	19 w	19 m	19 m	19 m	19 t	19 t	19 t	19 t	19 t	19 t	21	19 w	19 w	19 t	19 t	19 f	19 f	19 t	19 s	19 t	23
20 t	13	20 s	20 s	20 w	20 m	20 w	20 m	20 m	20 m	20 t	20 t	20 t	20 t	20 t	20 t	22	20 t	20 t	20 t	20 t	20 f	20 f	20 t	20 s	20 t	24
21 f	14	21 t	21 t	21 w	21 m	21 w	21 m	21 m	21 m	21 t	21 t	21 t	21 t	21 t	21 t	23	21 f	21 f	21 t	21 t	21 f	21 f	21 t	21 s	21 t	25
22 s	15	22 t	22 t	22 w	22 m	22 w	22 m	22 m	22 m	22 t	22 t	22 t	22 t	22 t	22 t	24	22 s	22 s	22 t	22 t	22 f	22 f	22 t	22 s	22 t	27
23 s	16	23 t	23 t	23 w	23 m	23 w	23 m	23 m	23 m	23 t	23 t	23 t	23 t	23 t	23 t	25	23 s	23 s	23 t	23 t	23 f	23 f	23 t	23 s	23 t	29
24 f	17	24 t	24 t	24 w	24 m	24 w	24 m	24 m	24 m	24 t	24 t	24 t	24 t	24 t	24 t	26	24 f	24 f	24 t	24 t	24 f	24 f	24 t	24 s	24 t	31
25 f	18	25 t	25 t	25 w	25 m	25 w	25 m	25 m	25 m	25 t	25 t	25 t	25 t	25 t	25 t	27	25 f	25 f	25 t	25 t	25 f	25 f	25 t	25 s	25 t	1
26 s	19	26 t	26 t	26 w	26 m	26 w	26 m	26 m	26 m	26 t	26 t	26 t	26 t	26 t	26 t	28	26 s	26 s	26 t	26 t	26 f	26 f	26 t	26 s	26 t	2
27 t	20	27 t	27 t	27 w	27 m	27 w	27 m	27 m	27 m	27 t	27 t	27 t	27 t	27 t	27 t	29	27 t	27 t	27 t	27 t	27 f	27 f	27 t	27 s	27 t	3
28 f	21	28 t	28 t	28 w	28 m	28 w	28 m	28 m	28 m	28 t	28 t	28 t	28 t	28 t	28 t	30	28 f	28 f	28 t	28 t	28 f	28 f	28 t	28 s	28 t	4
29 s	22	29 t	29 t	29 w	29 m	29 w	29 m	29 m	29 m	29 t	29 t	29 t	29 t	29 t	29 t	31	29 s	29 s	29 t	29 t	29 f	29 f	29 t	29 s	29 t	5
30 s	23	30 t	30 t	30 w	30 m	30 w	30 m	30 m	30 m	30 t	30 t	30 t	30 t	30 t	30 t	1	30 s	30 s	30 t	30 t	30 f	30 f	30 t	30 s	30 t	6
31 m	24	31 t	31 t	31 w	31 m	31 w	31 m	31 m	31 m	31 t	31 t	31 t	31 t	31 t	31 t	2	31 m	31 m	31 t	31 t	31 f	31 f	31 t	31 s	31 t	3



## LIST OF FOREIGN RESIDENTS IN CHINA.

*N. B. It has been found impossible to note, with perfect accuracy, the place of residence of all the foreigners in China; in the following list care has been taken to include the names of all except those connected with the British army and navy; if any have been omitted, it has been unintentional.*

Abererombie, H. H.	h	Braga, João Roza	h
Abdulah David Sassoon,	c	Braga, Manoel Roza	h
Adnson, J.	s	Braine, Charles J.	c
Adnams, J.,	h	Bridgman, Rev. Dr E. C. and fam.	s
Aga Mirza Boozrug,	c	Bridgman, Rev. James G.	c
Aga Mohamed.	c	Bramelow, Jame W.	h
Agabeg, C.	c	Brinley, C. N.	s
Agabeg, A. L.	c	Brinley, C. H.	h
Agassiz, Arthur	c	Brine, R. W.	n
Albino P. Silveira	c	Britto, Joze de	h
Almeida, Braz de	m	Broom, Alexander F.	h
Alcock R. and family	s	Broughall, W.	s
Almeida, Lino de	h	Brown W. W.	s
Amerodeen Abdullatiff,	c	Brown, William Ward	h
Anderson, Charles	h	Bruce, George C.	c
Anderson, D.	h	Bokee, W. P.	c
Andrew Shortrede,	h	Bomanjee Eduljee.	c
Ardaseer Rustonjee.	c	Bomanjee Muncherjee,	c
Ardaseer Byranjee,	e	Boone, St. Rev. W. J. and fam.	s
Ardaseer Pestonjee, absent,	e	Bourne, H. F.	c
Ardaseer Furdonjee.	c	Boustead, Edward	c
Ash, W. S.	c	Bowman, John	s
Aspenderjee Tamoojee,	c	Bowman, James	s
Aspinall, W. G.	s	Bowman, A.	s
Aspinall, jr. Richard	s	Bowman, Abram	s
Augier, F. J.	h	Bowra, C. W.	h
Azevedo, Luiz M. de	h	Bowra, W. A.	h
Badenoch, P.	h	Bowring, J. C.	h
Baldwin, S. T.	c	Bovet, Louis	c
Balfour, A. H. surgeon,	h	Bovet, Fritz	e
Ball, Rev Dyer, and family,	e	Buchanan, J. C.	c
Bancker, James A.	c	Buckler, William	c
Barnard, D.	h	Bucton, C.	w
Barnes, D. J.	h	Bull, Isaac M.	absent c
Barnet, George,	e	Burd, John	h
Barnet, William	c	Burjorjee Hormusjee,	c
Barradas, Francisco	h	Burjorjee Hormojee,	c
Barradas, Angelo	h	Burjorjee Pestonjee.	s
Barradas, Vicente	h	Burjorjee Sorabjee.	e
Barton, George K.	h	Burn N and family.	s
Bates E. W.	s	Burn, H. P.	h
Bateson, Charles E.	e	Burton, E.	c
Beale, Thomas Chay	s	Burton, Edward	s
Benjamin Elijah.	c	Bush, F. T. and family	h
Blass, Ferdinand	c	Butt, John	c
Brabner, S. K.	c	Buxton, T.	c

Caesra, C. A.	c	Davy, H.	s
Cairns, John	h	Deacon, J.	s
Cildas, Joaquim P.	h	Dehon, Thomas M J.	c
Cilder, Alexander	s	Delevie, S.	h
Camasjee Pestonjee,	c	Dent, G.	s
Campbell, A E H.	c	Den., Lancelot ab.	h
Campbell, Archibald	h	Den., Walkinson ab.	h
Campbell, A	h	Dent, John	c
Campos, Joaquim de	h	Desilver, R P.	c
Carlowitz, Richard	c	Dhunjeebhoy Dossabhoy.	c
Carpenter, Rev. and family	s	Dhunjeebhoy Framjee Cama	c
Carr, John	h	Dhunjeebhoy Ruttonjee,	c
Carter, Augustus	c	Dhunjeebhoy Hornurjee H.	c
Carvalho, L.	c	Dhunjeebhoy Framjee,	c
Carvalho, Joze H.	h	Dickson, Andrew	h
Carvalho, Antonio H.	h	Dickinson Henry	h
Chalmers, Patrick	c	Dixson, Andrew	h
Charles Hughesdon,	c	Dixwell, George B.	c
Chapman, A.	c	Dorabjee Pestonjee Patell.	c
Chapman, F.	c	Dorabjee Nesserwanjee Camajee	c
Chomley, Francis C.	h	Dossabhoy Framjee Cama,	c
Clark, C. G.	c	Dossabhoy Hornusjee.	s
Clark, H.	s	Drinker W.	c
Cohen, —	s	Dryer, William	c
Compton, Charles S.	c	Duddell, George,	h
Compton, J. B	h	Dudgeon, Patrick	c
Connan, John H.	h	Dundas H.	h
Cooper, J.	s	Dunlop, Archibald	c
Cooverjee Bomanjee.	c	Durran, Jr., J A.,	m
Cortella, Antonio M.	h	Darran, Adhemar	m
Cowasjee Framjee.	c	Durrell, Timothy	c
Cowasjee Sapoорjee Langrana.	c	Juus, N.	h
Cowasjee Palunjee.	c	Duval, F.	c
Cramer, Edmund	c	Edger, J. F.	c
Crampton, J.	s	Eduljee Cursetjee.	c
Crompton, Jamas	s	Eduljee Cursetjee,	c
Croix, George de St.	c	Eliaso David Sassoon.	c
Crooke, James	c	Ellice, Robert	c
Culbertson, Rev. M. S. and fam.	n	Ells, William	c
Culvert, R. R.	c	Emery, W.	h
Cunningham, E.	s	Empson, C.	s
Currie, John	h	Everard, Thomas	c
Cursetjee Rustomjee Daver,	c	Everett, J. H.	c
Cursetjee Hosunjee.	c	Farquhar, W C.	s
Cursetjee Hosenjee.	c	Fergusson, John	h
Cursetjee Pestonjee Cama	c	Findly, George	h
Cuvilier, John Y.	c	Fincham, A.	s
Dadabhoy Byramjee	c	Fischer, Maximilian, and fam	c
Dadabhoy Hosunjee,	c	Fletcher, Angus,	h
Dadabhoy Pestonjee,	c	Fletcher, Duncan	h
Dadabhoy Sorabjee,	c	Florencio de Souza,	h
Dadabhoy Jemsetjee.	c	Fogg, H.	s
Dadabhoy Hormusjee Camajee,	c	Fonceca, Antonio de	h
Dadabhoy Burjorjee.	c	Fonceca, Athanasio de	h
Dale, T.	c	Forbes, Duncan	a
Dale, W. W.	c	Framjee Hormusjee.	s
Dallas, A Grant	s	Framjee Sapoорjee Lungrana.	c
Dana, R. P.	c	Framjee Burjorjee,	c
Davidson, Walter	h	Farncomb, E.,	h
Davis, Henry	c	Framjee Hormusjee,	c

Frederick Woods,	h	Hubertson, G. F.	s
Fryer, W.	h	Hudson, Aug.	h
Framjee Eduljee.	c	Hudson Rev. T. H.	n
Fraser, N.	h	Hume, G. and family	s
Garretta, Esteban	m	Humphreys, Alfred	h
Gibb, T. A. absent,	c	Hunt, T.	w
Gibb, John	c	Hunter, Thomas	w
Gibb, George	c	Hutchinson, W.	w
Gibbs Richard	c	Hutchinson W.	s
Gibson, E.	h	Hyndman, Henrique	c
Gilbert, W.	c	Isaac Ruban,	s
Gilbert, J.	h	Jackson Roger	h
Gilman, R. J.	c	Jacob Ruben.	c
Gilman, William H.	s	Jainsetjee Rustomjee,	c
Gittins, Thomas	c	Jamoojee Nusserwanjee	c
Glew, Joseph Thomas	h	Janosjee Rustomjee Havuldar,	c
Goodale, Samuel P.	s	Jardioe, David	c
Gonsolves Antonio	h	Jardine Joseph	h
Goolanhusan Camall,	c	Jarroom Rev W. and family	n
Grant James	s	Jehangheer Framjee Buxey.	c
Gray, Alexander	c	Jesus, Joao de	h
Gray, Samuel	c	João Garçon,	h
Gray, H. M. M.	s	Johnson D.	c
Graves P. W.	s	Joseph, Levin	c
Goddard, John A.	h	Jozina da Roza,	h
Grant, James	h	Just, L	c
Grandpre, Francisco	h	Kay, Duncan J	h
Green, G. F.	h	Kay, W.	s
Griswold, John N. Alsop, absent,	c	Kenny, B. and family	c
Gutierrez, Querino	c	Kennedy, David absent	c
Gutierrez, Candido	h	Kennedy, H. H.	h
Hajeebhoy Dowood,	c	Karr, Crawford absent,	h
Hale, F. H.	s	Kieh A F.	c
Hallam, S. J.	c	King, William H.	c
Hall, G. R.	s	King, F. A.	c
Happer, Rev. A. P. and family	c	King, David O.	c
Hardie, H. R.	c	Kennedy, K. M.	h
Hargreaves, W.	s	Kreyenhagen, Julius	c
Harkort, Bernhard	c	Lamson, G. H.	e
Harvey, F. C.	s	Lapraik, Douglass	h
Heard John,	c	Layton, F.	s
Heard, jr. A.	c	LeGeyt, W. C.	c
Heerjeebhoy Hormusjee.	c	Leivin, E. H.	s
Heerjeebhoy Hormusjee,	c	Lewin, D. D.	c
Henry Rutter,	c	Lewis, A.	s
Hetherington,	s	Lewis, J.	s
Heyl, Drinker &	h	Limjeebhoy Jemsetjee,	c
Heyl, W. S.	c	Lind, Henry	h
Hokes, H.	h	Livingston, W. P. absent,	c
Hill, Samuel	h	Livingston, J. Gibbons absent,	c
Hodgson, J.	c	Lockhart, William and family	s
Hogg, William	s	Lomax, James	s
Holgate, H.	w	Low, E. A.	c
Holliday, John	c	Lord, Rev. E. C. and family	n
Holmes, John,	h	Loomis Rev. A. W. and fam	u
Hormusjee Jamasjee Nauhders.	c	Macgregor, R.	c
Hormusjee Framjee,	c	Mackay, Hugh	c
Hormusjee Nesser. Pochajee.	c	McClatchie, Rev. T. and family	s
Howell, Augustus	h	McCartee, m. d., D. B	n
		MacDonald, J.	s

MacEwen, James	h	Nanjeebhoy Hassum	c
Macgowan D. J., M. D. and fam.	n	Neave, Thomas D.	c
Mackean, Thomas W. L.	c	Nesserwanjee Byranjee Fackcerajee.	c
MacKenzie, K. R.	s	Nesserwanjee Franjee,	c
MacKenzie, C. D.	c	Noroaha, Joze M. de	h
Mackenzie, D. W.	s	Norton, W.	s
MacKnigh, T.,	h	Nowrojee Cursetjee,	c
Mackenzie, S.	c	Nusserwanjee Bomanjee Mody,	c
Macleam, J. L.	c	Nujaoodeen Shojautely.	c
McLeod, M. A.	c	Nye, E. C. H.	c
MacMurray, Jame	h	Nye, T. S. H. and family	c
McPherson, Alex. W.	h	Nye, Clement D.	c
MacSwyne, F. C.	h	Nye, jr. Gidion absent	c
Maciver, William W.	h	Olding, J. A.	h
Maitland, W.	s	Olmsted, Henry M.	c
Maitland, S.	c	Oswald, Richard absent	h
Malby, C.	c	Outeiro, Joze M. d'	h
Manackjee Nanabhoy,	c	Ozorio, Candido J.	c
Manuckjee Pestonjee,	c	Pallanjee Dorabjee,	c
Manuckjee Cowasjee,	c	Parrish, P.	n
Maneckjee Cooverjee,	c	Parker, Rev. P., M. D. and fam	e
Man James L.	c	Parkes, H. S.	s
Marcal Honorio	m	Parkin, W. W.	c
Marjoribanks, Samuel	c	Park, James Dickson	c
Marques, Manucl V.	h	Patullo, S. E.	c
Marques Fortunato	c	Paul S. Forbes, and family	c
Marques Domingos P.	h	Pearon, Charles	s
Matheson, W. F.	c	Pereira, B. A.	c
Matheson, C.	s	Pereira, Edward	h
Matheson, Donald	h	Perkins, George	c
McCulloch, Alexander	s	Perkins, G.	c
Meadows, John A. T.	c	Pestonjee Byramjee Colah.	c
Medhurst Rev. Dr. W. H. and fam	s	Pestonjee Jemsetjee Motiwalla.	c
Meredith, K. and family	s	Pestonjee Dinshaw,	c
Meredith, G.	c	Pestonjee Rustonjee	c
Merwanjee Eduljee,	c	Pestonjee Nowrojee Pochowjee,	c
Merwanjee Pestonjee,	c	Piccope, W. N.	c
Merwanjee Dadabhoy.	c	Piccope, T. C.	c
Milne, Rev. W. C. and family	s	Pierce, William P. and family	s
Mitchell, J.	s	Pitcher, M. W.	c
Moncreiff, Thomas	s	Platt, Charles	c
Moore, William	c	Platt, T.	s
Morss, W. H.	c	Ponder, Stephen	c
Mounsey, John T.	c	Potter, D.	s
Moul, Alfred	c	Potter, W.	s
Moul, Henry	c	Prattent, J. R.	h
Moses, A. R. B.	c	Proctor, jr. D. L.	h
Muirhead, Rev. and family	s	Pustau, William	c
Muncherjee Nusserwanjee,	c	Pyke, Wilham	s
Muncherjee Hor. Camaice,	c	Pyke, Thomas	s
Muncherjee Pestonjee.	c	Quarterman, Rev. J. W.	n
Muncherjee Eduljee,	c	R H Camaice,	c
Muncherjee Franjee,	c	Rangel, Segismundo	c
Muller, O. E.	h	Rangel, Jayme	c
Mulloobhoy Doonjersee,	c	Rangel, Rofino	h
Muney, John	c	Rangel, Floriano A.	h
Mussell, J. E.	c	Rawle, S. B. and family	h
Mur, J. Manual	c	Rawson, Samuel	e
Murrow, Y. J.	c	Read, H. C.	c
Murrow, L. E.	e	Reiche, F.	c

Remedios, B dos	h	Sinclair, Fraser	h
Reynvaan, H G. I.	c	Sinclair C. A.	n
Riberiro, Lauriano F. V.	h	Skinner, John	c
Richards P. F.	s	Smith, J. Mackrill	c
Ritchie, A. A. absent	c	Smith, Gilbert	h
Rickett, John, and family	h	Smith, Thomas S.	h
Ripley, Philips W.	c	Smith, J. C.	s
Rirley, F B.	c	Smith, H. H.	c
Robertson, D. B.	s	Smith, G. P.	s
Robertson, F.	s	Smith, J. C.	s
Roberts, O. E.	c	Smith, John,	m
Robinson, William F.	c	Smith, James	h
Rocha Joze J.	c	Snodgrass, William K.	c
Rolfo, R H.	c	Snow, E. N.	h
Rocha, A. A. da	h	Soares Francisco	m
Ross, J. B.	s	Sobriño, B de	m
Ross, W. F.	h	Solomon David.	c
Rothwell, Richard	c	Sopoorjee Nowrojee,	c
Rozario, Cipriano do	h	Soraljee Byramjee Colah.	h
Rozario, Florencio do	c	Southwell, Rev. B. and family	s
Roberts, Joseph L.	c	Souza, Athanasio de	c
Rustonjee Pestonjee Motiwalla.	c	Souza, jr. Mignol de	h
Ruttunjee Framjee Vatcha.	c	Souza, Marcellino de	m
Ruttonjee Dossabhoy Modie,	c	Spalding, Rev. P. S.	s
Rustonjee Ruttonjee,	c	Spooner, C. W.	c
Rustonjee Bujerjee.	c	Spring, Francis	c
Rustonjee Byramjee,	c	Stewart, J.	s
Rustonjee Framjee,	c	Stewart, C. J. F.	h
Ryder C.	c	Stewart, Patrick,	m
Sanchez, Joze	h	Stull C. F.	h
Sanders Charles	c	Strachan George,	h
Saul, R. Powell	s	Strachan, Robert,	h
Sayre, Jr, John,	c	Sturgis, James, P.	m
Searth J.	h	Sturgis, R. S.	s
Schmacher, G. H.	h	Sullivan, G. G. and family	n
Schwemann, D. W.	c	Sword, John D.	c
Scott, William absent,	h	Syle, Rev. E. S. and family	s
Scott Adam	h	Taylor E.	s
Scrymgeour, David	h	Thorburn R. P.	c
Seabra, Francisco A.	c	Thomas Jones,	h
Seare, Benjamin and family	c	Thompson, F.	h
Shaik Dawood Shaikammed.	c	Thorne, A.	c
Shapoorjee Sorabjee.	c	Thorburn, W.	s
Shapoorjee Sorabjee,	c	Toby, Rev. T. W. and family	s
Shaw, Charles	s	Trabshaw, James	h
Shaw, Charles	s	Trott, John B. absent,	c
Shepard J.	c	Tyndale, H.	h
Sherard R. B.	h	Ullet, R B.	s
Shuch Rev. J. L. and family	s	Umson, G.	s
Sichel M.	c	Urmson, G.	s
Sillar, D.	s	Van Basel, M. J. Senn,	c
Sillar, D.	s	Van Loffelt, J. P.	c
Silva, Marciano da	c	Vander Burg D.	c
Silva, Jose da	h	Vacher, W. H.	c
Silva, Quentiliano da	e	Vaucher, Fritz.,	c
Silveira, Francisco de	c	Vidigal Antonio de	h
Silveira, A'bino P.	c	Viega, A.	c
Silver, H. T. De	c	Wade, J. and family	s
Silverlock, John	e	Walker, Alexander	c
Smoens, Manoel	c	Walkinshaw, W.	h



Ward, John G	c	Wilhelmy, Marten	c
Wardley, W. H.	c	Wilkinson Alfred	c
Wardner, Rev. N. and family	s	Wilson, Alexander	h
Waters, Charles	s	Wilson, C.	s
Watson, J. P. absent	c	Williams S. W. absent	c
Watson, T. Boswell	m	Williams, J.	c
Waterhouse, B.	n	Wills, C.	u
Watson, J. P.	s	Wiltshire, H.	c
Way, Rev. R. Q. and family	n	Winch, J. H.	s
Webb, E.	s	Wise, Joseph	c
Welch, J.	s	Wise John	c
Weiss, Charles,	h	Winch, J. H.	s
Wetmore, jr. S. <i>absent.</i>	c	Woodberry, C.	s
White, James	s	Worthington, James	c
Whitall, James,	c	Wright, James M	c
Wildman, R. J.	s	Wylie, A.	s
Willaume, John	h	Yates Rev. M. T. and family	s
Wills, C.	s	Young, A. J.	c
Wilson,	s	Young, Peter	h
Wilkinson, C.	c	Young, James H.	h
Wilkinson, Francis	c		

### GOVERNMENT OF HONGKONG.

<i>Governor, Commander in Chief</i>	The Hon. the Lieut.-Governor.
<i>and Vic-Admiral</i>	The Hon. the Chief Justice.
His Excellency Sir John Francis	<i>Colonial Office</i>
Davis, Baronet.	L. d'Almada e Castro, Chief Clerk.
<i>Lieutenant-Governor.</i>	Joze d'Almada e Castro 2nd do.
The Hon. Major General, George	H. J. Hance, 3rd do.
D'Aguilar, C. B.	A. Graupre, 4th do.
<i>(Acting) Chief Justice.</i>	<i>Treasury Office.</i>
The Hon. C. M. Campbell, Esq.	W. T. Mercer Esq. Colonial Treas-
<i>Attorney General. absent</i>	urer.
The Hon. Paul Ivy Sterling Esq.	J. G. Comelate, Chief Clerk.
<i>Colonial Secretary and Auditor</i>	Robert Reinacher, 2nd do.
<i>General.</i>	W. H. Miles, 3rd do.
The Hon. Major William Caine.	<i>Audit and Council Office.</i>
<i>Colonial Chaplain.</i>	W. Morgan, Clerk.
The Rev. Vincent John Stanton.	<i>Land Office.</i>
<i>Aid-de-camp to H. E. the</i>	Charles St. George Cleverly, Esq.
<i>Governor.</i>	Surveyor General.
Captain Sargent, H. M. 18th R. I.	John Pope. Clerk of Works, &c.
<i>Executive Council.</i>	J. C. power, Book-keeper.
H. E. the Governor.	G. E. Harrison, Clerk.
The Hon. the Lieut.-Governor.	Keoketch, Chinese do.
The Hon. the Colonial Secretary.	William Bowden, Insp. of Roads.
The Hon. the Secretary to H. M.	Antonio Mattheus, Overseer of
Plenipotentiary.	Convicts.
<i>Legislative Council.</i>	W Pucaca, Sexton.
H. E. the Governor.	

*Supreme Court.*

N. d'E. Parker Esq.  
(acting) Criminal Crown Pro-  
secutor.

R. D. Cay, Registrar.  
F. Smith, Deputy Registrar.  
W. Alexander Clerk of Court.  
G. A. Trotter, Clerk of C. J.  
John Brooksbank, Usher.

*Police Magistrate's Office.*

C. B. Hillier, Chief Magistrate.  
C. G. Holdforth, Ass. Magistrate.  
James Collins, 1st Clerk.  
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ART. II. *Infanticide: translation of 湖南貴中孚戒溺女文, an essay warning people against the practice of drowning their female children: By KWEI CHUNGFU of Húnán.*

IN the autumn of 1801, while going by land to *Singshá* to attend the provincial examination, I saw upon the wall, in the hotel of *Tsz'-yáng*, an essay warning people against the practice of drowning their female children. The author had concealed his name, for he was one who did good in secret. Rejoiced at his purpose, yet regretting that his sayings were not more widely circulated, and anxious to patronize his excellent sentiments and forward his views, I thereupon drafted an Essay, and placed it in my portfolio, with the intention of having it published. Not succeeding at the examination, to which I had been recommended, my joyous anticipation failed and the Essay was well-nigh forgotten. But the next spring, on looking over the paper in my portfolio, I took out the said draft, made a copy and gave it to the printer. Just at that time unfortunately, he was taken sick; for a whole year I paid his expenses; and the work, though often asked for, was never completed. At last, the poor man was numbered among the dead; the Essay, entrusted to his care, was irrecoverably lost; and I myself was unable to write it out again.

In the spring of 1803, *Chin H-ting* of *Kiúkang-chung*, a literary friend and fellow-townsmen, came and inquired, if I had ever completed, agreeably to my wishes, the Essay warning people against the drowning of their female children? I told him all the circumstances of the case, and asked his opinion. He replied:

"There happens to be, now in my house, one who is skilled in asking divinations, who having made a request of *Wan-cháng tikuen*, the God of literature, he came down and in the appointed way advised the practice of virtue, and disclosed the facts, that, on a former occasion, you had an Essay warning people against the drowning of their female children, that your name (in consequence) had been already entered on the list of candidates for literary promotion, and that because your good design had not been accomplished, he was about to erase it, &c. The god having made this disclosure to us, I again prayed to him saying, *Kwei Chungfú* is my friend and fellow student, but I never heard that he had an unfinished Essay warning people against the drowning of their female children. Shall I not go and inquire of him about this matter? The god then took your entire

essay and revealed it to me by divination; and under the words, "Oh heaven," and "Oh man," he added: "Heaven wishes to to give life to them; man wishes to kill them; they who oppose heaven perish; they who kill men die; enmity and hate both seek each other; and with divine precision a just retribution shall be meted out to your posterity." Moreover, he commanded me to write this and exhibit it to you, in order to afford you assurance, that if able to accomplish your work, you shall be prosperous and illustrious, while he who has encouraged you shall share in your merit."

Aroused and excited, I thanked my friend, and said: "I alone know this essay, for others have never seen it. You have rehearsed it entire, and by divination have received the six additional clauses. But how could you have done all this, had not the god of literature disclosed it it by a silent revelation?"

Then, immediately, I wrote out a fair copy and gave it to the printer for publication. More than thirty years have since elapsed, and for twenty-five I have been in official stations. Living now in retirement, taking care of my aged parents, I have heard that the practice of drowning infants still continues unchecked, and have deeply to regret, that, to my essay as formerly prepared the response of the god of literature was not added with an explanation of the attendant circumstances, so that the reader could not, from want of knowledge, have been unawakened and unexcited. I remember moreover that, at the close of the year 1803, after completing the essay, I obtained a literary degree, and that, on the same year, my eldest son, *Fungkiá*, was born, who has already obtained a high post in the imperial court. And though I am not yet sixty years of age, my official emoluments annually amount to two thousand stone of grain, my sons and grandsons have all entered on a literary career, while my friend and fellow-student, *Chin Hítung*, has been advanced, and all his sons and grandsons become prosperous. All this could not have been attained but for the respect that has been paid to the admonitions of the god, in warning people against the practice of drowning their infant daughters.

I have now supplied, in due order, the particulars of the origin and history of the Essay not rashly presuming to employ the divine method of giving instruction, but simply indicating that silent agency, unseen and unheard, which must advance or degrade man according to his good or evil desigus.

Gentle reader, take care that you lead a virtuous life. All its allotments have their appropriate causes. Thus confiding (in the

fidelity of the god and of my readers) I now publish this Essay. This is my preface; and these are my wishes!

## E S S A Y .

THE Book of Changes says: "The celestial principle formed the male; the terrestrial, the female. After these had existence there were husbands and wives, and then parents and children. Thus by the union of the sexes the human race—preserved from extinction—is perpetuated generation after generation."

Now in modern times there are those who drown their female offspring—thus cutting off and annihilating the principle of human life,—most inexplicable conduct! On inquiring for the causes of such, it is found that this is done—by some, because having so many to rear, they hate them and therefore drown them; by some, because in a succession of offspring, all being daughters, they become angry at this and therefore drown them; and by some, because the nursing of daughters would retard their having children; being therefore in haste to have more offspring, they drown them! These do not know that to have many sons and daughters is a blessing, and that tradition has rendered illustrious both him who had nine sons and two daughters and him who had seven sons and eight sons-in-law. A numerous offspring, therefore, is not to be deprecated.

Formed by the mysterious union of the blood and spirit of their father and mother, the children, whether male or female, are alike bone of their bone and flesh of their flesh and none other than their own offspring: shall they then be angry at them?

Whether there be offspring or not, whether late or early, is fixed by destiny. Those who are childless, ought to multiply their virtues and pray to Heaven; and those who are late without offspring, should nourish and build up their constitution. But to drown the daughters they have and vainly hope for sons yet unborn,—the cherishing of such a murderous design, is to war against the harmony of of Heaven. The more daughters they drown, the more daughters they will have; for never has it been seen that, by the drowning of daughters sons were quickly obtained.

Moreover, some there are who pretend that they are so poor that they have no means for supporting, nor substance for the dowry of daughters. But are they ignorant of the fact, that Heaven never gave life to man without its allotments for his support? Hunger and plenty, cold and warmth, have their decreed numbers. Did it ever yet happen that one was able to get rich while he had no daughters, and

then on having them at once became poor? Besides, daughters may be adopted into other families to be brought up. Many are the ways to obtain a livelihood. Having but a small pittance, people may therewith make shift to live. The expenses of education, marriage, funerals, and sacrifices, must all be regulated according to the circumstances of families. I have seen in the world sons so poor that they could not get wives; but I have never heard of a woman so poor that she could not find a husband. If those who have daughters to give in marriage, do not require too large presents from their intended sons-in-law, then those who seek for wives will not require large dowries or be unwilling to marry. Think of these things, and the inpropriety of drowning your daughters will become more and more plain and striking.

The rich and honorable are often deceived by geomancers, who pretend that to have graves of females in burial-grounds is unpropitious; that it is difficult to select sons-in-law; and that there is no better way than to destroy infant female children. But they should remember that good sons and grandsons are ordained to us by Heaven, while the virtues and good manners of women are formed by our own instruction. To do what we can, is our part; all besides this, rests with Heaven. *Kiáng Yü* was a poor shepherd only for a short season. *Lui Tsz'hang* was not long doomed to poverty. Why compare a cup of bitter water to the coarse diet of half an age! This criminal conduct of drowning infants, when perpetrated by the rich and honorable, appears exceedingly inhuman.

For the children of that low class of persons, who have illegitimate offspring, it would seem almost impossible to make any provision so as to rescue and preserve them. But after having committed capital crime then to destroy life, this is to add sin to sin. There are methods by which the difficulty may be overcome, and none better than to write the exact age of the child, whether son or daughter, and then expose it by the way-side, where it may be taken away and reared by some who have no children. A distinguished lady who lived in the Sung dynasty was reared in this manner. Another distinguished person, was *Ling Yun* of *Tsú*, who thus exposed, in a marsh, was nursed and saved by a female tiger. Among the good, whose names are on the page of history, there are not a few who have, under similar circumstances, been rescued from destruction.

On searching the records of former ages, every generation has presented instances of illustrious women who have reflected glory on their parents; it is impossible to enumerate all those who by ill usage have become witches.



See there in *Muh-lán* a daughter going as a soldier into the army to supply the place of her aged and infirm parent! And in *Tí-yíng* see another offering to die a ransom for her father! To such, it were a dire calamity to have no daughters. Will you then drown them?

Again, see those who from drowning their daughters have become ill-fated. In *Chín* there was a woman, who, for committing crime, had a red serpent fastened to her thigh; and in *Yuensiú* there was another, for the same cause, who had her four extremities turned into cow's feet. These were brought to repentance only when it was too late. Why then, follow their example, and drown your female children?

Oh, alas! Whence came our bodies? Were there no mothers, where now should we be? And for our infant sons, how much of paternal care is exercised in selecting wives? The infant daughters of to-day, are to be the mothers of coming days; and the mothers of those daughters who are born to-day, are the daughters of those who in former years were not drowned. Our own sons and grandsons, too, are the offspring of undrowned daughters. So, too, their wives are the daughters of those who did not drown their daughters. Oh, think of the past and think of the future! Estimate the feelings of others by your own. How endure to take the prattler's infant breath and confine it in the cage of eternal hatred? Oh how detestable to take the helpless speechless infant, just as it comes into life and consign it to death!

Oh Heaven! Oh man! Heaven wishes to give life. Man destroys! They who oppose Heaven shall perish. Those who kill shall die. Enmity and hatred seek each other, and with divine precision, a just retribution must be meted out to our posterity. Oh, think of this!

The Proverb says: "Those families shall become extinct which for three generations rear no daughters." For if one man drowns his, and all others imitate him, then no females will survive; and if no females survive, then men can have no wives; and when this is the case, the race soon becomes extinct! Heaven cannot but speedily cut off those who wish to destroy their own race. Inevitable ruin must overtake all who indulge this practice.

Moreover, the laws of the empire provide for the establishment of Foundling Hospitals; for the reception and support of infants, while they ordain also that all those who drown their infant daughters shall be treated as guilty of murdering children and grand-children.

If then you do not fear punishment from the invisible, will you not fear it from the visible world?

Men pity the chicken that dies unhatched, and even the still-born pig! The wolf and tiger will not destroy their offspring, or their sires. Even the little ants are capable of appreciating life. Shall man, then, alone destroy it?

The bird of prosperity will never revisit the abodes of those who destroy the nests of birds and brake their eggs, the unicorn (the herald of felicity) will never come to the borders of those who destroy brutes that are with young. For even the brute creation regard their own species and injure them not. How much more, then, ought man to care for his own offspring! To destroy it, is to act worse than the brutes. Stupid mortals, without understanding! should these my words chance to reach you, oh remember them, and destroy not that regard for life with which heaven has endowed you! Then boundless will become the virtues of your daughters.

ART. III. *An Essay on the proper rendering of the words Elohim and θεος into the Chinese Language.* By William J. Boone  
D. D. Missionary Bishop of the Protestant Episcopal Church of the United States to China.

A KNOWLEDGE of the Being and attributes of God must be regarded as the foundation of all acceptable worship. Without this knowledge the worshiper, instead of adoring the true God, may, when addressing his Deity, be worshipping a mere creature of his own imagination.

The chief object for which a revelation was given, we may suppose, was to supply this knowledge: to reveal the true God—Father, Son, and Holy Ghost; and to make known to man the gracious plan which this Triune God had adopted for his restoration and salvation. The word *God* is thus the most important that occurs in the Sacred Scriptures; for with this word is connected all the knowledge which is most important for man to know. “This is life eternal,” says our blessed Lord, “that they might know Thee the only true God, and Jesus Christ whom thou hast sent.”

From these considerations, we are led to attach much importance to the term by which the word *θεος* shall be rendered in the revision of the translation of the New Testament, into the Chinese language, now preparing. We all know the importance of a name; the great influence it exercises either to aid or hinder us in forming correct conceptions of an object; and may, therefore, easily conceive how much the propagation of correct views of the true God may be furthered or hindered, in China, by the selection that may be made of the term to render *θεος*. We must, however, guard against expecting too much from this source; among a heathen people no word can be found which will convey, by the meaning which its previous *usus loquendi* has given it, just ideas of the true God. These ideas can be derived alone from the revelation He has made of Himself. This, as I have said above, is the most precious knowledge a translator communicates to the heathen in rendering the Word of God

into their language, and he must not expect to find this knowledge stored up in some word ready for his use. The possession of a correct knowledge of God is not, what the Christian teacher can expect to find among the heathen, at the commencement of his instructions; it is rather the goal, which he can only expect to reach after many days of painful labor. This being the case, the translation of the Scriptures, into the language of the Chinese, may be regarded as having for its highest aim the making them acquainted with the true God and the relations they sustain to him. It becomes then a matter of much importance to decide what their knowledge on this subject is, and what are the chief errors into which they have fallen: above all, to inquire, whether they are monotheists or polytheists? To this question there is but one response. The Chinese have been polytheists from the highest ages to which their history extends: the great enemy to be here beaten down is polytheism: the first great truth, with respect to the Divinity, to be taught them is, the Unity of the Godhead. Therefore,—

*In rendering θεός, a translator, whilst he endeavors, in the selection of the term he makes, to take advantage of all the knowledge of Divinity in general that may exist among the Chinese, will be extremely careful lest Jehovah may be confounded with any one of their numberless Deities, and especially anxious to avail himself of the term that will prove most efficient in assailing polytheism.*

Unhappily great difficulty has always been felt by Christian missionaries, in China, to agree upon a word by which to render *Elohim* and θεός. The Romish missionaries had formerly much controversy on this point; and now, alas, the Protestant missionaries find themselves divided in opinion on the same point. These facts would lead us to suppose that there must be some inherent difficulties in the case, arising either from the theology of the Chinese or from some peculiarity of their language. We shall see in the sequel, perhaps, to which to attribute it.

The decision which was made of this controversy, in the Romish church, is considered by Protestants rather a cutting of the knot than the untying of it; and, for reasons which will appear in a subsequent part of this Essay, none of them are disposed to unite with the Romanists in the term they have adopted.

The chief reason, that the inquiries on this point have not led to a result commanding general concurrence, appears to the writer to be the neglect, on the part of the various inquirers, to come to a definite understanding on the general question, how the difficulty,



arising from polytheism, is to be met. In consequence of the neglect to settle this previous question, they have wandered in the wide fields of Chinese literature without a definite object; the results of their several inquiries, though clashing, have not led to any distinct issue, and the question has remained undecided.

It is, however, surely of the utmost importance, in a case of this kind, at the very outset, to determine definitely *what* we shall seek for, before our minds become engaged in the examination of the multifarious evidence that may be submitted.

If it be admitted that the Chinese do not know the true God, (which we understand is admitted by all the Protestant missionaries,) then it appears to us one of two terms must be sought for: viz. either the name of the chief God of the Chinese, or the name by which the whole class of Gods is known in their language. We must either seek the name of the Being to whom they have ascribed the most glorious attributes; or, discarding this, we must use the generic name for God, i. e. the name of the highest class of *Beings* to whom the Chinese are in the habit of offering *religious worship*. There is no middle course between these two points: which of these two terms shall be sought for, is the previous general question; which should be definitely settled, if we wish our discussions to lead to a direct issue. It is manifest that two parties, the one of which is seeking for the name of the highest Being known to the Chinese, the other for the name of the highest *class* of Beings to whom the Chinese offer religious worship, are not likely to agree upon the same term as the result of their inquiries.

We shall, therefore, first discuss this general question. In translating the Scriptures into the language of a polytheistic nation, should the name of their chief God, or the generic name for God in their language, be used to render *Elohim* and *θεος*?

The following considerations have convinced us, that, in such a case, the generic name for God should be used; and that the use of the name of the chief Deity of any polytheistic nation to render *Elohim* would be wholly inadmissible.

1. *Elohim*, in the Old Testament, is not a proper name of the true God, but is a generic term, applied to heathen Deities as well as to Jehovah. It must therefore, be rendered by a generic term and not by a proper name.

2. In using the generic name for God, under the circumstances we are considering, a translator follows the example of the inspired men, who wrote in the Greek and Latin languages. The Greek

and Romans were polytheists : the inspired writers of the New Testament, and the Apostles who preached the gospel to the Greeks and Romans, were precisely in the same circumstances in which we are now seeking for a general rule to guide us in our inquiries. The question, then, how did they act under these circumstances, is one of great interest to us. It is well known that the Septuagint translators used *θεος* and not Zeus to render *Elohim* into Greek, and that the Apostles used the same term in the New Testament. The same course was pursued at Rome; the generic name was preferred to the name of the chief Deity: Deus was used, not Jupiter. If then a translator, engaged in rendering the Sacred Scriptures into the language of a polytheistic people, desires to follow the example of inspired men, he must employ the generic name for God used by them, and not the name of the chief Deity.

3. It is necessary to use the generic term for God, in order to render correctly the first Commandment, and many other parts of Scripture which forbid polytheism.

The First Commandment reads as follows: "I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other Gods but me." Let the reader substitute Jupiter, or the name of the chief God of any polytheistic system with which he is acquainted, for *God* in the first clause and *God* in the second, and he will see how completely the bearing of this Commandment, on polytheism, is nullified.

Again: Is. 45:5, "I am the Lord, and there is none else; there is no God beside me." Is 44:8. "Is there a God beside me? Yea there is no God, I know not any."

The object of these passages, and of the First Commandment, is to forbid men to put any trust, hope, or reliance in any but God and to direct them to Him as the *only* proper object of *religious worship*. Should the word God, in the passages above quoted, be rendered by the name of a chief Deity—e. g. Jupiter,—is it not plain that their only force would be to forbid men to worship more than one Jupiter, whilst they would be left free to worship as many other Deities as they please, under the name of Neptune, Apollo, Mercury, &c. &c.

In China, our first great warfare must from the necessity of the case, be against polytheism; and a correct rendering of the above, and similar passages of the Scriptures, so that they shall bear a clear and unequivocal testimony on this point, is of the utmost importance. To us it seems clear that, to obtain this testimony against polytheism, we must use the name of the whole class worshipped as Gods by the Chinese, and not the name of any one Deity.

I said above that the Romanists have adopted a term for God which the Protestant missionaries are unwilling to use: this is, perhaps, the best place to state the reason, as it will throw light on the point we are now discussing, viz: the necessity there exists, from the very nature of the case, for using the generic term for God to render *Elohim*.

Much controversy, with respect to the proper word by which to render God, had existed among the Romish missionaries for many years before this point was decided by the Roman See. The use of *T'ien*, 天 Heaven, *Sháng Ti*, 上帝 Supreme Ruler, or Ruler on high, and *Shin*, 神 a God or Gods, according to some, and a Spirit, Spirits, or Genii according to others, was warmly advocated by different parties. Clement XI., in 1715, decreed that the phrase *T'ien Chü*, 天主 "Celestial Lord," or "Lord of Heaven," should be used, in future, as the term for God; and this phrase has been used ever since by the Romish missionaries. "Lord of Heaven" cannot be applied to false gods, or used as the generic term for God; the Romanists have therefore, rendered the First Commandment as follows: *kin sung yih T'ien Chü wán wuh chi sháng*, 欽崇一天主萬物之上, "Reverently worship or honor one Heavenly Lord above all things." Here it is plain that the design of this Commandment, to forbid the offer of religious worship to any other being than Jehovah, is neither expressed nor implied. According to this rendering of it, any number of saints and angels may be worshiped, provided Jehovah is placed above them and worshiped with more reverence.

Protestants, believing that the true God, Father, Son, and Holy Ghost—is the *only* proper object of religious worship, can never consent to such a rendering of this Commandment.

The Jesuits employed *T'ien* 天 Heaven, and *Sháng Ti*, 上帝 the Supreme Ruler, to render God, and thereby, no doubt, very much weakened their testimony against polytheism. To my mind, the reason which *Kanghi* assigned for refusing baptism is worthy of very serious consideration in connection with the question, whether we should use the name of the chief God of a ploytheistic nation, or the generic name for God in their language. We are told by John Bell of Antermony, that when the missionaries besought him to become a Christian and be baptized, "he always excused himself by saying, he worshiped the same God with the Christians." What answer could they give? They used the name of his chief God, as the

term by which to render *Elohim*; and what conclusion could be more natural than the one he had drawn?

Lactantius cautions against the use of the name of the chief God of a polytheistic system for the very reason just assigned. It would seem the same use was made of it, as an excuse, in his day, that was made by the emperor *Kānghi*.

"It is a vain persuasion of those who would give the name of Jupiter to the Supreme God. For some are wont thus to excuse their errors, when they have been convinced of one God, so as that they could not contradict it, by saying that themselves worshiped him, he being called by them Jupiter: than which, what can be more absurd? Since Jupiter is not worshiped without the partnership of his wife and daughter. From whence it plainly appears what this Jupiter is, and that the name ought not to be transferred thither where there is neither any Minerva nor Juno." *Lactantius Firmianus: quoted in Cudworth's Intellectual System. Edit. Harrison. Vol. 2. p. 149.*

4. The use of the name of any heathen Deity would be derogatory to the glory and honor of Jehovah.

There being in truth but one God, the existence of a generic term for God is owing entirely to polytheism. If none other than the true religion had ever prevailed, there could have been no such genus as this conceived of. The Gods of a polytheistic people are merely imaginary Beings, who have no real existence. The true God claims the right to displace the whole class; and this is the reason that, in translating the Scriptures into the language of such a people, the generic term for God must be used. Jehovah claims the right—not, to be recognized in the place of the chief God of such a system, but—to take the place of the whole class of gods. He will not consent to propose himself to polytheists as their Jupiter or Neptune, their *T'ien* 天 or their *Fuh* 佛 Budha.\* He claims

\* Origen thus warmly expresses himself on this subject: "Celsus thinks it to be a matter of no moment whether we call the highest and supreme God, *Adonai* and *Sabaoth*, as the Jews do; or *Dia* and *Zena*, as the Greeks; or as the Egyptians, *Ammon*; or as the Scythians Pappæus; but we will rather endure any torment," says Origen, "than confess Zeus (or Jupiter) to be God; being well assured that the Greeks often really worship, under that name, an evil demon, who is an enemy both to God and man. And we will rather suffer death than call the supreme God Ammon, whom the Egyptian enchanters thus invoke; and though the Scythians call the supreme God Pappæus, yet we, acknowledging a supreme God, will never be persuaded to call him by that name, which it pleased that demon (who ruled once the Scythian desert, people and language,) to impose. Nevertheless, he that shall use the appellative name for God, either in the Scythian, Egyptian, or any other language, which he hath been brought up in will not offend." *Origen contra Celsum: quoted in Cudworth's Intellectual System. Vol. 1. 422.*



to be "the all and in all." He says, I am the God of heaven and the God of the earth; the God of the hills and the God of the valleys; the God of fire and the God of wealth; yea, of whatsoever place or thing, in the most unbounded license of your imagination, you have conceived a God to exist, *I am* the God thereof: "I am God and there is none else; there is no God beside me." We must, therefore, take for Jehovah the name of the whole class and affirm that it properly belongs to Him alone; that there is no other Being in the universe *entitled to this name*; that those whom the heathen have, in the days of their polytheistic ignorance, called gods, are mere imaginary Beings, who have no existence except in the minds of their blinded votaries.

The generic name for God, when thus claimed for Jehovah, undergoes a change by Christian usage: according to this usage it is employed in a proper sense, to designate Jehovah alone; and, but for the fact that it must still be used to combat polytheism, its generic character would wholly cease. But, as polytheism gave rise to so improper a *genus*, so the necessity there exists of forbidding men to have a plurality of Gods, causes the word to retain so much of its generic character as to make it available to prohibit sternly the recognition and worship of all the imaginary Beings who are by polytheists strictly and properly included in its meaning.

We might illustrate this point much more copiously, and enforce the use of the generic term by many other considerations; but knowing that "brevity is the soul of wit," we shall endeavor to be as brief, in the discussion of every point made, as we can, having due regard to a fair presentation of our subject. We shall pursue this course, not merely from a conviction of the truth of the above dictum, but also from the consideration that those for whom we write in England and America, and upon whom a most solemn responsibility devolves in connection with this question, have many important calls upon their time, which will make them desirous to have this matter submitted to them in the shortest compass in which it can be made intelligible.

The point above discussed, we regard as of the utmost importance, and the reason we do not pursue the subject is that we are persuaded our readers will agree with us in the conclusion to which we have come, that the generic term *must* be used. And here I would beg my missionary Brethren, in China, to pause; and laying aside all the partiality to any particular term that may have been contracted by previous use, to settle definitely in their minds this previous

general question, before they proceed with us to the examination of the particular question—What Chinese word shall be used to render  $\theta\epsilon\omicron\varsigma$ ?

If we have succeeded thus far in carrying along with us the convictions of our readers, then the point remaining for our consideration is narrowed down to the single question, What is the generic name for God in the Chinese language?

To this question we answer, with Morrison and Milne and Marshman, in the Chinese language, *Shin* 神 is the generic name for God.

To this question a different answer has, however, been given. Within the last few months another term, which, so far as we have been able to ascertain, was never previously regarded in this light by any foreigner, Romanist or Protestant, has been proposed as the generic name for God. This term is *Ti* 帝.

The point to be decided then is, Which of these two terms is the generic name of God in the Chinese language.

We shall first endeavor to prove that *Shin* is the generic term sought, and then state the reasons that forbid us to regard *Ti* as the name of any class of Beings either human or divine.

To give prominence to the point upon which we rely, as sustaining our view of *Shin* 神, and to enable the reader, at a glance, to comprehend the bearing of the evidence adduced, for his conviction, we present a brief Synopsis of our argument.

We beg that the important point, already proved, may be kept in mind when reading this Synopsis, viz. that the generic name for God must be used to render *Elohim* and  $\theta\epsilon\omicron\varsigma$ .

To prevent all misunderstanding, that might arise from a vague use of terms, we shall preface this Synopsis with a definition of the phrase, "generic name for God," which occurs so frequently in this discussion.

By the generic name for God, in Chinese, we understand the name of the *highest genus* or *class of Beings* to whom the Chinese offer *religious worship*. On this definition we shall offer no remark, except that it is the plainest and simplest we can frame, and that we presume it will be assented to immediately by every one upon reading it.

#### SYNOPSIS.

1. *Shin* is the name of a *class of invisible Beings* to whom the Chinese, from the highest antiquity to the present time, have always offered *religious worship*.

2. The class of Beings called *Shin* is the highest class worshiped by the Chinese.

*Proofs.* 1st. The *Shin* are directly affirmed to be the most honorable Beings in the universe.

2d. The chief God, the Being worshiped in the highest sacrifice, offered in the state religion, is a *Shin*.

3d. It is maintained that, being the highest class of Beings worshiped by the Chinese, as above stated, this class must be regarded as the Gods of China, and *Shin* as the generic name for God.

We shall consider these points in the order in which they are presented above, and then state and answer the chief objections that have been made to the use of *Shin*.

The first point. *Shin is the name of a class of invisible Beings to whom the Chinese, from the highest antiquity to the present time, have always offered religious worship.*

The two facts above stated, viz. that *Shin* is the name of a class of Beings, and that to these Beings the Chinese have always offered religious worship, are freely admitted by those who oppose the use of this word to render *θεος* into Chinese. We might content ourselves with this admission and pass on to our second head, but that this is the most convenient place to make the Reader acquainted with many facts, in connection with our subject, important to a correct decision of the point at issue.

It is perhaps well known to the learned in Europe and America that the words of the Chinese language undergo no inflection, either of declension or conjugation, and that the same word may, in different contexts, be a noun, adjective, verb or adverb. To mark these different uses, of the same uninflected word, they rely entirely upon the position the word occupies in the sentence and the subject treated of in the context; leaving the reader to infer, from these, what part of speech it may be and which of its several meanings it may have in any given sentence.

The word *Shin* is used as a noun, adjective and verb. It occurs much the most frequently as a noun; as an adjective it is also frequently used; but it is rarely used as a verb. As a noun it may be either concrete or abstract; but it is concrete in a very large majority of instances. When used in a concrete sense, it is the name of a class of invisible Beings, worshiped by the Chinese, as we have said above. In this case we contend that it is to be translated a *god* or *gods*, as it may be singular or plural in any given instance. When used in an abstract sense, to express a quality belonging to any Being,

it means Divinity, or divine energy. It is also used in this sense by the Chinese Pantheists, as the name of that which pervades their  $\tau\omicron\ \pi\alpha\nu$ . When used as an adjective, its meaning is derived directly from its abstract sense, divinity; it means divine. As a verb, it very rarely occurs. It means to regard and treat as a God, &c.

It will be found, when we come to treat of the objections urged against this word, that they are almost all drawn from its uses in the abstract sense. This is a difficulty which arises from the peculiarity of the Chinese language; it meets us not only as an objection to the use of *Shin* but almost every other word we shall use in translating the Scriptures will be found encumbered with the same difficulty, viz; that it occurs sometimes with meanings very different from the one we design to convey. In writing in such a language as the Chinese it is enough for our purpose if the word has clearly, by the well known usage of good Chinese writers, the meaning we design to convey, and we so use it that the context shall make it plain that this the sense in which it is used. The inherent difficulties in the way of a decision of this question, to which we referred in a previous part of this paper, we suppose to arise chiefly from this source. But this difficulty should not appal us. If *Shin* in the concrete sense means a *god* or *gods*, and we can in every case when using it for the true or a false god, make it plain to the Reader that it is in the concrete sense that we are using the word, then all difficulties arising from this source are removed. That this can be done we entertain not the slightest doubt.

If what we have said above is correct, then it follows, that an objection to the use of *Shin*, to be a valid one, must be drawn from the meaning it has when used as a concrete noun: it must go to prove that the class of Beings called *Shin* are not to be regarded as gods in the sense of heathen nations: and therefore that it is not the generic name for God in Chinese.

The present opposers of the use of *Shin*, it is understood, whilst they freely admit that *Shin* is the name of a class of Beings whom the Chinese have always worshiped, deny that they are the highest class worshiped; and affirm that there is a class of Beings called *Ti*, higher than the class called *Shin*, who are to be regarded as the gods of the Chinese; while the *Shin*, being only a secondary class, are (to borrow an illustration from Greek mythology) to be regarded as  $\Delta\alpha\iota\mu\omicron\nu\omicron\epsilon\varsigma$ .

This is the true *issue* upon which this case should be tried. Upon this issue we beg the reader to fix his eye, and to weigh all the



evidence submitted to him by its bearing upon this point. All else is beside the mark, if we are determined to use the generic name for God, which the Chinese language affords us, to render *Elohim* and *θεος*.

We shall now briefly cite authorities to show that the *Shin* were revered and worshiped by the sages and ancient worthies of China, reserving the question, whether they are to be regarded as gods, to our second and third divisions.

We have so good a summary of the views entertained of the *Shin*, during the first three dynasties, from the pen of P. Amiot in M. De Guignes' translation of the *Shú King*, that I shall not trouble the Reader with much additional evidence on this point. M. De Guignes thus states the circumstances that caused P. Amiot to prepare the paper cited below.

“ Dans le dessein de connoître plus particulièrement la Religion des Chinois, non celle des Philosophes, mais celle du peuple, j'avois demandé au P. Amiot, missionnaire a Pe King, si ces Peuples avoient des *Divinités nationales* auxquelles ils adressassent des prières. J'euteus par *Divinités nationales* celle qui sont propres à la nation, et qui n'ont pas été introduites à la chine par les Bonzes de Lao-tse, ni par ceux de Fo. J'en avais meme demandé les représentations, il m'a repondu sur ce sujet; je crois qu' on ne sera pas fâché de trouver ici cette réponse, concernant des Esprits dont nous n'avons aucune connoissance dans les mémoires qu' on a publié sur la chine. Le Père Amiot a tiré ce qu' il dit d'un ouvrage intitulé *Chin-y-tien*, qui est une collection en plus de cent volumes, dans lesquels sont renfermés les plus anciens monumens : les dix premiers contiennent les Esprits.”

We commence our extracts from this answer with the times of the *Shú King*, the oldest we think sustained by authentic evidence.

P. Amiot writes, “ Yao ordonna à Chun de sacrifier au Chang-ti (*Shang-ti*) et a tous les Esprits (*Shin* 神); ce qui est confirmé par le chapitre Chun-tien du Chou King. On voit encore dans le Chou King que Chun ordonna a Pe-y de déterminer des rits particuliers pour honorer les Esprits du Ciel, ceux de la Terre et les Manes des hommes, et a T'chong-li de presider aux affaires qui avoient rapport aux sacrifices qu' on offroit au ciel, à la Terre, et aux Esprits de tous les ordres. Yu, Fondateur de la Dynastie de Hia, étoit plein de respect pour les Kouei (manes of ancestors) et pour les chin (*Shin*) suivant le temoignage de tous les Historiens. Ses successeurs imiterent son exemple pour ce qui regarde en particulier le culte des Esprits.

“ T'ching-tang, suivant le Chou-King, étoit plein de vénération pour les Esprits supérieurs et inférieurs. Vou-ye, un de ses successeurs, fit faire avec du bois une statue de figure humaine, à laquelle il donna le nom d' Esprit. Ce Prince impie et cruel prenoit plaisir à faire jouer avec ce prétendu Esprit ceux qui avoient eu le malheur d'encourir sa disgrâce, et les faisoit mettre à

mort inévitablement s'ils venoient à perdre la partie, ce qui arrivoit presque toujours. La statue, dit le commentaire, représentait un Esprit du ciel; le jeu auquel on la faisoit jouer étoit une espèce de jeu de dames; apparemment que quelque ministre des barbares voulût de ce Prince jouait au nom du prétendu esprit. Quoi qu'il en soit voila le premier exemple qu'on trouve dans l'Histoire Chinoise d'une représentation d'Esprit: car le Chin-ting ou le Trépied, à ce que je crois, étoit plutôt un symbole qu'une représentation.

"Cheou, le dernier de la Dynastie de Chang, est appelé impie, parce qu'il n'avoit pas pour le ciel ni pour les Esprits ce respect ni cette vénération dont les anciens Empereurs lui avoient laissé l'exemple. Et c'est en particulier pour le punir de son impiété ajoutent les Historiens que le ciel ôta l'Empire à sa race pour le donner à la famille du Prince Ven Vang.

"Sous les Tcheou, ou sous la troisième Dynastie, le cérémonial chinois prit une forme nouvelle par les additions considérables qu'on y fit. Il n'ya qu'à lire la quatrième Partie du Chou-king, le Chi king et le Tcheou-li, pour se couraincre que le culte des Esprits étoit un des articles les plus essentiels sous cette dynestie. Il est dit dans le Tcheou-le (Ritual of the Chow Dynasty) que l'officier qui présidoit aux affaires de la terre employoit le *Ley-Kou* (*Loui-Kou*) dans les sacrifices qu'on offroit aux esprits, (the god of heaven) le *Ling-kou* dans les sacrifices qu'on offroit aux Che (gods of the earth) et le *Lou-kou* dans les sacrifices qu'on offroit aux Kouei (the manes of men.)

"Le Commentaire dit que le *Loui Kou* étoit un tambour à huit faces, les Esprits dans les sacrifices desquels on l'employoit étoient ceux du ciel. Le *Ling-Kou* avoit six faces. Les Che sont en général les Esprits de la Terre; on les prend quelquefois pour les Esprits particuliers qui président aux générations. Les Kouei étoient les manes des hommes, et on se servoit, dans les sacrifices qu'on leur faisoit, du tambour appelé *Lou Kou*, qui avoit quatre faces: ce tambour étoit employé pour les ancêtres en particulier.

"Outre les sacrifices qu'on offroit à certains Esprits en particulier, il y en avoit d'autres qu'on offroit à tous les Esprits en général; et dans ces sortes de sacrifices on admettoit les deux dauses *Ping-Vou* et *Hou-vou*, c'est-à-dite, la *Dause guerrière* et la *Dause du Drapeau*.

"Ven-vang et Vou-vang faisoient consister dans le culte qu'ils rendoient aux Esprits un des points les plus essentiels de leur Religion. Le ciel, les ancêtres et les Esprits, voilà les trois objets de leur vénération."

It will not escape the attention of the Reader that this good Father makes no mention of any class of Beings called *Ti*, 帝, who were regarded as "les Divinités nationales des Chinois." He surely could have had no idea that *Ti* was the generic term for God in Chinese.

We shall next quote a few passages from the *Shú King*. The passages cited below are all from Dr Medhurst's translation of the *Shú King*. We take the translation from this work for the purpose of showing to what class of Beings Dr. Medhurst regarded the *Shin* as

belonging when he published his translation, which was A. D. 1846.

“The Emperor (Shun) said, Oh, you (President of the four) mountains, is there any one who can regulate for me the true ceremonies.”

These ceremonies are thus explained in a note translated from the commentary. “The three ceremonies are the ceremonies used in sacrificing to the celestial gods (*Shin*), feasting the Spirits of enm, and offering to the terrestrial deities (*K'i*). *Medhurst Shú King*, p. 33.

The critical commentary tells us that “the object of these rites was to serve the gods (*Shin*) as Lords, *li i sz' Shin wei Chú,*”

禮以事神爲主。

“Make use of the panpipe to regulate the voice, and eight kinds of instruments, when you can harmonize the whole, but do not interfere with the due order. Then both gods (*Shin*) and men will approve.” *Med: Shú King p. 35.*

“E-yun (who lived during the Sháng dynasty (B. C. 1710) then composed a written declaration saying, The former King (T'hang) attentively regarded Heaven's bright decree in order to obtain the favor of the upper and nether powers, the celestial and terrestrial gods (*Shin* 神, and *K'i* 祇), the deities who preside over the land and grain, with the spirits of the ancestral temple; in all this he was invariably respectful; Heaven noticed his virtues and made use of him to sustain the great decree, and soothe and tranquilize the myriad states.” *Medhurst's Shú King*, p. 145.

The King Ching wáng of the Chau dynasty (B. C. 1064) thus addresses the eldest son of the King of Yin: “You have trod in and followed his (T'hang's) footsteps and long possessed a good reputation, being respectful, cautious, and filial, as well as reverential and respectful to both gods (*Shin* 神) and men. I admire your virtue and say that it is abundant, whilst you are not unmindful of your predecessor. (*Sháng Ti* 上帝) the supreme Ruler has frequently enjoyed (your sacrifices) while the lower people (have thereby become) reverential and harmonious. I therefore appointed you to be an arch-Duke to rule over this eastern territory of Hea. *Medhurst, Shú king*, p. 223.

The Reader will observe that the gods (*Shin*) are contrasted above with men and the word *Shin* is evidently used as a general name for all the Beings worshiped by the Chinese at that time. His attention is also called to the fact that *Sháng Ti*, the supreme Ruler, (the

title by which the chief god of the classics is designated) having enjoyed his sacrifices is cited as an instance of his respect to the gods (*Shin*) mentioned in the preceding sentence.

To avoid tediousness we shall cite only one more passage from this work. In the 5th Book, section first, the officers of the Chau dynasty are enumerated and their duties described. Those of the *Tsung Peh* 宗伯 are thus mentioned.

“The chief Baron (*tsung peh* 宗伯) superintends the public ceremonies, regulates (the respect to be paid to both gods (*Shin* 神) and men, and arranges (the ranks of superiors and inferiors.” *Medhurst; Shü King*, p. 289.

We now pass on to the consideration of our second point, viz; *The class of beings called Shin is the highest class worshiped by the Chinese.*

Of this point we promised two kinds of proof. First, the direct affirmations of Chinese writers to this effect; and secondly, to show that the chief God, the Being worshiped in the highest sacrifice offered in the state religion, is a *Shin*. If this last point is clearly made out, the proposition must be considered as proved beyond all question: The Chinese can have no higher Being than their chief God.

The first witness we shall produce is the *Chau Li* 禮周 the Ritual of the *Chau* dynasty. This is the work of *Chau kung*, the son of *Wan wáng* the founder of the *Chau* dynasty. *Chau kung* flourished B. C. 1100. and ranks next to Confucius, in the estimation of the Chinese. This work, it is believed, is the oldest Ritual extant in the language.

It is from such a book, if any where, that we may expect to learn who were the objects to whom the Chinese addressed their religious worship. To this work, for these reasons, we earnestly desire to direct the attention of our Missionary Brethren, in China, who may be investigating this subject.

We learn from the *Chau Li* that there was an officer called *tsung peh* 宗伯, whose duties are thus described. The office of the great *tsung peh* was to establish and regulate the ceremonies (used in worshiping) the *national* gods, celestial and terrestrial (*Shin* 神 and *K'i* 示) and the human manes, *in order to aid the king to bulp up and protect his country.*” See *Chau Li Sect. IS. p. 1.*

Throughout this work we find, as P. Amiot has told us above, the objects of religious worship in the *national rites* enumerated under these three names viz; *Shin* celestial gods, *K'i* terrestrial gods, and *K'w'i* human manes.



We have no mention made of any officer appointed to superintend national rites offered to any class of Beings called *tí* 帝, nor is there any mention of any such class among the classes of Beings to whom the rites regulated by the *tsung peh* were offered. *Shángtí*, the Ruler on high, is mentioned; but he comes in under the enumeration above mentioned, and as a *tien Shin* 天神, God of Heaven.

At Sect. 18. p. 2. We read *í kih lí sz páng kwoh kwei Shin K'í*, 以吉禮事邦國鬼神示 He (the *tsung peh*) made use of the felicitous rites to serve the *Kwei, Shin, K'í* i. e. the manes and the celestial and terrestrial gods of the country." The human manes being in this sentence placed first, causes the commentator to notice and explain the reason of three different orders in which the words, *Shin, K'í, Kwei* are written. First, when written *Shin, Kwei, K'í*, celestial gods, human manes, and terrestrial gods, this is to mark the distinction of above (celestial) and below (terrestrial). Second, when written *Kwei, Shin, K'í*, this is to mark nearness of relationship, and the manes of ancestors are placed first. Third, when written, *Shin, K'í, Kwei*, this is to mark the degrees of honour in which they are respectively held; the *Shin*, being most honorable, are named first, the *K'í* next, and the *Kwei* last as the least honorable.

Thus we see that there are only three classes of Beings mentioned as the objects of national worship in this Ritual, and that the *Shin* are the most honorable of these three.

Sect. 17. p. 1. Text. "The Emperor appointed an officer of the spring, called *tsung peh*, to command those under him and to superintend the national ceremonies in order to aid the King to harmonize the state.

In the commentary called *Ching í* 正義, the purpose for which the national rites were instituted is stated, as follows. "The Emperor appointed the *tsung peh* to superintend the national rites; these rites were to serve the (*Shin*) gods as the highest (*lí í sz' shin wei sháng.*) 禮以事神爲上); they were also the means whereby they caused the people of the empire to recompense their root and to revert to their origin."

In the commentary marked *Ngán*, 案, we read, "Shun (B. C. 2169) ordered *Peh-í* to superintend the three ceremonies: his title was called *Chih tsung*. The men of the *Chau* dynasty because of this, established the officer of the Spring called *tsung peh*; for celestial gods, terrestrial gods and human manes are the most honorable (Beings) in the universe."



Here is the direct testimony we promised. We have seen that of the three classes of Beings, worshiped in the national rites, the *Shin* are the most honorable; and now we are directly told that these classes are the most honorable in the universe.

We shall next cite a passage from the *Li-ki*, another Ritual, prepared by the scholars of the Hán dynasty, which is also in high estimation among the Chinese:

*Lí ki, tí chü* 禮註, Ed. Sect. 5. p. 23. In commenting on the phrase of the text, *tsí tí fuh yung ye* 祭帝弗用也, "In sacrificing to the Ruler they did not use pregnant animals," the critical commentator says, "In sacrificing to the Ruler pregnant animals were not used. The reason that, in the border sacrifice, they used the three year old bullock was in order to give importance to the idea of sincerity, and by the sincerity of the victim manifest the sincerity of their hearts. This is the gist of the idea. The celestial god, (*t'ien shin*) 天神 is most honorable with whom nothing can be compared; therefore, they used the three year old bullock."

We have translated the phrase, *tien shin* 天神 of the commentator *celestial god*, in the singular, as there can be little doubt the reference is to the *tí*, 帝, ruler, of the text, a title by which the chief god of the Chinese is frequently designated.

The Reader may recollect that, when the *tsung peh* was mentioned in the quotation from the *Shú King*, at page 30, we were told his office was "to superintend the public ceremonies and to regulate the respect to be paid to both gods (*Shin*) and men."

Here it will be observed, the word *Shin* is used alone instead of the three words, *Shin, K'í, Kwei*, which we met with in the *Chau Lí*, when his office was described. When remarking on another question from the *Shú King*, we said that the word *Shin* in the phrase, "gods and men," was evidently used to include all the objects of their national worship. The accounts, given above, of the *tsung peh*'s office, from the *Chau Lí*, fully sustain our remark. We however deem this of so much importance that we shall quote Chinese authority, directly to the point, to sustain this *usus loquendi* of the word *Shin*.

*Chau Lí*, Sect. 19. p. 1. Text. "The office of the Lesser *tsung peh* was to superintend and set up the shrines of the *national gods*." The word *Shin* alone being here mentioned in the text, as in the case of the quotations from the *Shú king*, and the objects of worship in the national rites being generally elsewhere in the *Chau Lí* mentioned

under the three names of *Shin*, *K'í*, *Kwei*, gives occasion to the commentator to make the following remark: "If we speak of them (i. e. the objects worshiped in the national rites) separately, the *t'ien Shin*, celestial gods, are alone called *Shin*; but if we speak of them collectively, then the *Kwei*, human manes and *K'í*, terrestrial gods, are both called *Shin*."

Thus we see that *Shin*, while it specially designates the highest class of Beings worshiped in the national rites of the *Chau* dynasty, is also used as a general term, including all the objects worshiped by that dynasty.

What more comprehensive term could we desire to use, in waging our warfare against polytheism? How admirably does this word answer all our wants in translating the First Commandment! What higher evidence, than that given above, can be demanded to prove that *Shin* is the generic name for God in Chinese?

Can it be affirmed that any other word, in the language, thus includes all the objects worshiped in the national rites of the Chinese?

The next point to be proved is, that, *the chief god of the Chinese, the Being worshiped in the highest sacrifice offered in the state religion, is a Shin.*

The proof of this point is very important to sustain our position, that *Shin* is the generic name for God in Chinese, and that this word should be used to render *Elohim* and *θεός*. We have seen that the *Shin* are the highest class of Beings worshiped in the national rites of the Chinese; but if it could be proved that the Chinese themselves had conceived of a Being higher than any of this class, a Being whom they never included in the same genus with the other objects worshiped, this would prove the existence of a kind of Monotheistic feature in their system: and this fact would be a strong argument against the use of the generic name, *Shin*, to designate Jehovah. If however, we clearly prove that the chief god worshiped by the Chinese is distinctly numbered among this class of Beings, then we conceive the highest proof of our position, which can be demanded, will have been furnished

We have shown above that the *Shin* are said to be "the most honorable Beings in the universe," and that the "celestial *Shin* is most honorable, with whom nothing can be compared;" and might from this infer, without danger of mistake, that the highest Being known to the Chinese would be included among the class of Beings called *Shin*. To this inference no objection could be offered; but we are not left to mere inference: the classical books furnish us with clear

and direct testimony on this point, and that in more abundance than we can venture to tax the Reader's patience with.

Before however proceeding to cite this testimony, we must make the reader acquainted with the names of the highest objects worshipped in the national rites of the Chinese; and call his attention to a great diversity of opinion which exists among the Chinese of the present day, with respect to what is designated by these names; a diversity of opinion to which much of the difficulty with which this subject is invested is no doubt to be ascribed.

From the earliest antiquity to the present times, the two highest objects of veneration, in the national rites of China, have been called *t'ien* 天 heaven and *tí* 地, earth; and to the worship of these two objects, a sacrifice called *kiáu*, 郊 offered at the winter and summer solstices, has, from time immemorial, been appropriated.

The question that occurs to every one, upon learning this fact, is, Do the Chinese understand, by these words, the visible Heavens and Earth upon which they tread, or are the words used by metonymy for the invisible Beings, who preside over Heaven and Earth respectively? To this we answer; It is conceded on all hands, we believe, that the material objects are not the objects of worship; and that the words, when used as the names of objects of worship, are employed metaphorically. What then is the object definitely designated by the word *t'ien* 天 heaven, the highest of the objects worshipped in the national rites?

To this question two different answers may be given, according as regard is had to one or the other of two opinions held, by Chinese of different sects, on this point. During the Sung dynasty, (about A. D. 1100,) there sprung up a sect of Philosophers to whom the Romanish Missionaries have given the name of Atheo-politique, and to whose views great prominence has been given in all the editions of the classical works published during the present dynasty. This sect would answer the question, what is meant by *t'ien* 天, as follows: *t'ien* 天 is *Sháng tí* 上帝, the Ruler on high; and *Shàng tí* is 上, 卍 the rule of order, destiny, fate.

There is another class, however, who we conceive represent the polytheists of China, and the old views of the state religion, as presented in the *Chau Lí* (Ritual of the Chau dynasty: B. C. 1100,) who answer as follows: The *t'ien*, 天, worshiped at the winter solstice is, *t'ien chí shin*, 天之神 the god of Heaven, and this *t'ien chí Shin*, 天之神 god of Heaven, is *Sháng tí*, 上帝 the Ruler on high.

It will be observed that, according to both of the opinions, above expressed, the word *heaven* is used metaphorically, and that to *t'ien* 天 the title of *Sháng ti* 上帝 the Ruler on high is given by both parties; but the one party so explain their views as to lead to a mere lifeless principle *ü*, which they say, "neither wills nor wishes, acts nor does;" while the other party lead us to polytheism, and to regard the *t'ien chi shin* 天之神, the Shin of heaven, and the *ti chi K'i* 地之示, the *K'i* (or Shin, as he is also called,) of earth, as the two greatest gods in their pantheon.

We shall present a few quotations, from the works of several of the most distinguished Foreigners who have written on the Chinese religion, that the Reader may have a clearer view of what has been summarily stated above.

"The chief object of their worship is the Supreme Being, Lord and chief Sovereign of all things, which they worshiped under the names of Chang Ti (*Sháng ti*), that is *Supreme Emperor*, or Tien (or *t'ien* 天), which, according to the Chinese, signifies the same thing; Tien, say the Interpreters, is the Spirit (*Shin?*) that presides in heaven, because Heaven is the most excellent work produced by the first cause; it is taken also for the material Heavens, but this depends upon the subject to which it is applied." *Du Halde's History of China. Vol. 3. p. 16.*

This is the view Du Halde gives of the second class we have spoken of above: of the sect of the Learned he writes as follows.

"About the year 1070 was the time when these interpreters (the modern Doctors) appeared, who gained a great reputation; the most famous was Tchu tse (*Chü tsz'* 朱子) and Tching tse (*Ching tsz'* 程子) who published their works under the reign of the sixth prince of the family of Sung. Tchu tse distinguished himself so greatly, by his capacity, that they revered him as the prince of Learning. Though these authors have been had in esteem for these five or six hundred years past, yet they are still looked upon as modern authors, especially when compared with the ancient interpreters, who lived fifteen ages before them. These new Doctors pretended that their doctrine was founded on the most ancient of the Chinese books, but their explanations were very obscure and full of equivocal expressions that made it seem as though they were afraid of rejecting the old doctrine, and yet in reality what they advanced was entirely new."

"They give the first principle of all things the name of *Tái kik* (太極) which they say is impossible to be explained, being sepa-



rated from imperfections of matter, and therefore can have no appellation agreeable to its nature: however, they compare it to the ridge of a house which serves to unite the roof; to the root of a tree; to the axletree of a chariot; to a hinge, on which all things turn; and they affirm it to be the basis and pillar and the foundation of all things. It is not, say they, a chimerical Being, like to the vacuum of the Bonzes; but it is a real Being, which had existence before all things, and yet is not distinguished from them, being the same thing with the perfect and the imperfect, the Heaven, the Earth, and the five elements, insomuch that every thing may, in a sense, be called *Tái kih*."

"To this same being, which they called *Tái kih*, they likewise give the name of 理 *Li*; and this, they say farther, joined to matter, is the composition of all natural bodies and specificates and distinguishes one thing from another. Their reasonings, in points of morality, are the same: they call *Li* that which establishes the reciprocal duty between the Prince and the subject, the father and the son, the husband and the wife; they likewise give the name of *Li* to the soul, because it informs the body, and when it ceases to inform it, the *Li* is said to be destroyed; in short, when they have disputed in this unintelligible manner concerning the nature of *Tái kih* and *Li*, they necessarily fall into atheism, because they exclude every efficient supernatural cause, and admit no other principle than an inanimate virtue or energy united to the matter, to which they give the name *Li* or *Tái-kih*.

"But they find themselves much embarrassed when they would evade the great number of plain texts, in the ancient books, which speak of Spirits (*Shin*), of justice, of Providence, of a Supreme Being, and the knowledge which he has of the secrets of men's hearts, &c.; for when they endeavour to explain them, in their own gross manner, they are certain to fall into fresh contradiction, destroying in one place what they establish in another.

"However, if we may credit the testimony of a great number of Missionaries, who have spent the chief part of their lives in the Empire, and who have gained an exact knowledge of the Chinese affairs by means of studying their books, and conversing with men of the greatest repute for knowledge among them, the truly learned have not given way to these mad notions, but have adhered strictly to the texts of the ancient Books, without regarding the extravagant notions of these modern commentators.



“ But, that I may act the part of a faithful historian, I cannot deny that some of the Missionaries have been persuaded that all the learned in the Empire are no better than so many atheists, and that whatever declarations the Emperor Cang hi (*Kāng hī*) and others have made to the contrary, have been the effect of mere compliance or downright dissimulation; for though the above mentioned prince averred that, it was not to the visible or material heavens that he offered sacrifice, but to the Lord and Creator of Heaven and Earth and all things, he might mean the root and origin of all things, which is nothing else but the *Lí*, or celestial virtue, inherent in matter, which is, according to the Chinese atheists, the principle of all things.”

“ Besides, when we read in their books and hear the Chinese affirm that Life and Death, Poverty and Riches, and all events in general depend on *tien* (天) or Heaven; that nothing is done but by his order, that he rewards the Good and punishes the Wicked, that he cannot be deceived, that he sees all things, hears all things, and knows all things, that he penetrates the secret recesses of the heart, that he hears the complaints of the good and virtuous, and grants their petitions, &c.; all these expressions, according to *them* ought to be looked upon as metaphorical, by which they would have the people understand that all things happen as if in reality Heaven was an intelligent Being.

P. Prémare, in De Guines' *Shú Kīng*, p. 49. thus expresses his views of the senses in which *tien* 天 is understood,

“ Il y a donc un ciel qui a fait, et un ciel qui a été fait; et puisque le Grand homme a fait le ciel et toutes choses, il faut que le Grand homme soit le ciel qui n'a point été fait, mais qui est *la source et la cause de tous les êtres*: comme dit le Li Kí, le ciel corporel et visible est le symbole du ciel invisible, comme le Tai-Ki matériel est une image grossière du Tai-Ki spirituel, qui est la même chose que Tai-y ou l'unité.”

“Hiu Chin, expliquant le caractère *yih* —, dit ces paroles: *Au premier commencement la raison subsistait dans l'unité; c'est elle qui fit et divisa le ciel et la Terre, convertit et perfectionna toutes choses.* Cela est clair et formel; et puisque c'est la, raison qui a fait le ciel et la terre, et qu'il est cependant vrai que le ciel a fait toutes choses il faut nécessairement conclure que le caractère *Tien* a deux sens, et qu'il dénote quelquefois l'ouvrage et le plus souvent l'ouvrier; c'est la grande unité que le Choue-ven (Shwō wān) appelle *Tao*; c'est à cet Esprit (*Shin?*) auquel les anciens Empereurs offroient des sacrifices, qui n'étoient d'us qu'au Dieu Souverain.”

M. Visdelou, in his letter to the cardinals of the Propaganda, gives the following account of the views of the Chinese in respect to the first principle.

“Quant a ce qui regarde le premier principe, voici ce qui dit ce livre (Yih King), Tai Ki a engendré deux effigies ; ces deux effigies ont engendré quatre images, ces quatre images ont engendré les huit trigrammes de *Fo-hi*.” “Il faut ici observer soigneusement qu’ il dit engendrer, et non faire.”

“Ses chinois interpretent allégoriquement les deux effigies *Yang* et *Yu* par les deux matieres, ou la matiere universelle divisée en deux ; mais dans le sens propre, elles signifient le ciel et la Terre.”

“Mais les philosophes exposent plus clairement cet axiome ; car voici ce qu’ ils disent sans aucune allégorie. Le *grand comble*, Tai Ki, a engendré le ciel et la Terre ; le ciel et la Terre ont engendré les cinq élémens ; les cinq élémens ont engendré toutes choses. Ce même axiome est l’abîme dans lequel se sont précipités les philosophes que l’ou appelle *athéo-politiques*, car ils prétendent que ce *grand comble* est la raison primitive, qui, quoique sans entendement, ni voluté, est absolument le premier principe de toutes choses. Ils veulent que quoique cette raison soit privée d’entendement et de voluté elle gouverne pourtant toutes choses, et cela d’autant plus infailliblement qu’ elle agit necessairement. Ils prétendent enfin, que tout émane d’elle, ce que ce mot *engendrer* semble indiquer. Aussi ces Philosophes n’hesitent—ils pas de donner à cette raison le titre de *dame gouvernante* ; et, comme *Confucius* dans le livre canonique des changemens (Yih King) a fait plus d’une fois mention du *Changti* (*Sháng Ti*) c’est-a-dire du *Suprême Empereur* ; et du *Ti* (天 Ti), c’est-a dire de l’*Empereur*, et que cependant on ne voit nulle part dans ce livre, ni dans les autres, que le *Chang ti* ait engendré la matiere, c’est-à-dire, le ciel et la Terre ; les *Philosophes* concluent delà que le titre de *Chang ti* ne peut convenir à la raison primitive, que quand il s’agit seulement du gouvernement de l’univers. Delà vient que plusieurs d’entreux admettens, outre la raison primitive, un génie (*Shin*?) celeste approprié au ciel &c. &c.”

Again : “Je ne daïs pas omettre ici que le tenue de ciel s’entend de trois facons ; il signifie le grande comble, quelquefois aussi le ciel matériel ; souvent, parmi ceux qui admettent des *Genies* (*Shin*) dans tous les grands corps du monde, il est employé pour designer ce génie ; ou plutot selon l’habile Interpreté qui a fait la concordance des quatre livres classiques, le ciel est pris tantôt pour la raison primitive, tantôt pour la matiere seule, et tantôt pour la raison primitive et la matiere ensemble.

In the above quotation the Reader has a pretty full *exposé* of the various views held on this subject by the sects of the Confucian School in China. Of the views of the class called *athéo-politique*, M. Visdelou thus farther writes :

“Les philosophes chinois parlent de révéler le ciel ; mais ils entendent par le ciel ; la Raison, non pas celle qui fait l’homme et qui n’est point l’effèt

de celle là mais la Raison primitive, qui est la premier principe et la cause necessaire de toutes choses. Respecter cette Raison, c'est la suivre ; de même que l'on respecte le Destin non par les prieres et le honneurs mais en se soumettant à ses loix. Les destinées, disent ils, sont marquées par le ciel, c'est-à-dire, par la Raison primitive, qui est le premier principe de tous les êtres, à la verite elle agit à l'aveugle, mais, la même nécessité qui la rend aveugle la rend aussi infaillible. C'est elle qui est le Destin en tant qu'elle agit nécessairement, cette doctrine est celle que les missionaries appellent *athéo-politique*."

Again : "Les athées rigides se railent communement de tout le genre des Dieux. Comme ils croient que tout est réglé par le destin, ils ne laissent aucun lieu aux prieres et aux voeux et ne parlent qu'avec mépris de religions où l'on sacrifie."

Dr. Medhurst, in his work entitled "China ; its state and Prospects", thus expresses his views of the Confucian system :

"It is strange, however, that while Confucius recommends such an excessive veneration for parents, he should have overlooked the reverence due to the Father of our Spirits : and while he traced up the series, from parents to ancestors, requiring the highest degree of honor to be paid to our first progenitors, that he should not have considered Him from whom all Beings spring, and who is entitled to our first and chief regard. But it is a lamentable proof of the depravity of the human heart, that so acute, intelligent, vigorous and independent a mind should not have traced the generations of men up to the great Former of all, and left his followers in the dark as to the *being, attributes, and perfections* of the one living and true God."

"There are, in the works of the Philosopher, some allusions to Heaven as the presiding power of nature, and to fate as the determiner of all things, but he does not appear to attribute *originality to the one, or rationality to the other* ; and thus his system remains destitute of the main truth which lies at the basis of all truth, viz : the being of a self-existent, eternal, all-wise God "

Again : "From these expressions, about "Heaven," the "Supreme Ruler," and the "principle of order", we might infer that the Chinese *had some knowledge of the Ruler of the universe*, and honored him as such, were we not baffled by the very incoherent manner in which they express themselves, and shocked at the propensity to materialism which they constantly exhibit."

Of Confucius, Dr. Medhurst thus writes. "This expression, 'equal to heaven,' is often repeated by the Chinese, with reference to Confucius ; and *there can be no doubt* that they mean, thereby, to place their favorite sage on a level with the powers of nature, and

in fact to deify him. Thus, have these atheistical people deified the man, that taught them that matter was eternal and that all *existences* originated in a *mere principle*."

"In drawing up the foregoing view of Confucius and his system, although he does not say so, we presume that Dr. Medhurst followed the views of those whom Du Halde calls the modern doctors, and M. Visdelou the sect of the Atheo-politique. In his chapter on the religions of China, in his work above quoted, Dr. Medhurst makes no mention of any other class, among the learned, than atheists, and thus sums up the faith of the Confucianists, Táuists, and Budhists. "No first cause characterises all the sects, and the supreme, self-existent God is scarcely traceable through the entire range of their metaphysics; and yet the Chinese manage to combine the apparently irreconcilable principles of atheism and polytheism." Gods many and lords many," are adopted by every sect, and *it is more easy to find a god than a man in China*. Though they account *no divinity to be eternal*, yet they discover a god in every thing."

All, who have ever been in China, will confirm the above testimony, as to the multiplicity of the gods worshiped by the Chinese people; and they will, we presume, all agree with us as to the fact, that these gods are by the people themselves called *Shin*; so that, whatever the atheists may say, we may, from the mass of the people, obtain the testimony of the polytheists, as to what is the generic name for god in their language.

To prove that the views of the modern doctors are such as they are represented by Du Halde and M. Visdelou above, we shall give one or two extracts from the works of *Chú tsz*, the individual mentioned by Du Halde, as the prince of learning, and who has been well styled "the Standard of orthodoxy," with this sect of the learned.

*Chú tsz's* entire works, Sec. 49. p. 4. "If it be inquired, what is meant, when we read in the *Shú King*, (such sentences as the following, viz.) that "Sháng tí confers the due medium (virtuous nature) on the people," that "heaven is about to impose great duties on man;" that "heaven, to protect the people, makes for them princes;" that "heaven, having produced things, treats them according to their capacity; and upon those who do good, it sends down a hundred felicities; and upon those who do ill, it sends down a hundred calamities;" that "when heaven is about to send down some uncommon calamity, it first produces an uncommon man to determine it;" in expressions of this kind, is it meant that above the azure heavens there really is a ruler who acts thus; or is it that heaven



has no mind; or is it merely, if we seek the origin (or cause), that the *Li* 理, order is thus (or according to the eternal fitness of things is it thus)? I (Chú tsz') answer: these *three points* have but one meaning, viz. according to (*Li*) order, or the eternal fitness of things it is thus. In the revolutions of the primordial substance hitherto, fullness has always been succeeded by decline, and after a period of decline there has been one of fullness, *just as if things were caused* to go round in a circle. There never has been a period of decline that was not followed by one of fullness."

This language is so clear that there is no mistaking the writer.

At the 25th page of the same section, we have these words: *Ti shí li wei chú*, 帝是理爲主, "Ruler means that (*li*) order or destiny is master."

Sentiments, that appear to differ very materially from those presented in the above extracts, are found in the works of this writer; but we think those above quoted are his real sentiments: he here speaks out; and his expressions that look another way are to be explained by these. Where *Chú tsz'* speaks of *Shang ti* as a sovereign lord, &c., &c., he is expressing himself, we think, according to the prevailing sentiments of the polytheists of his day, but his own meaning was *Li*, destiny.

We have detained the Reader, from our proofs, a long time by these quotations, but we trust he will regard them as well worth a careful perusal. We are sure he will find the facts, therein stated, of great importance, in forming an opinion on the question submitted to him.

Two important facts clearly appear: viz. that there are, in China, atheists and polytheists; and from Dr. Medhurst we learn that the mass of the people belong to the latter class: for we can scarcely regard a man as being at the same time an atheist and a polytheist.

This being the state of things, we cannot hesitate a moment as to which of these two classes we shall consult, when inquiring what is the generic name for God; for all men will answer with one voice, the theists, not the atheists.

We shall proceed, then, having informed the reader of this diversity of opinion to prove that the *t'ien* 天, worshiped at the winter solstice, is not the visible heavens, but is the *T'ien chí Shin*, 天之神, god or gods of heaven, and that this *T'ien chí Shin* 天之神, is called *Shang ti*, the Ruler on high.

We said above that the most solemn sacrifice, offered in the na-



tional rites, is called *kiáu* 郊, and that this is offered to *T'ien* 天 heaven, and to *Ti* 地 Earth.

In *Káng-hí's* Dictionary we have the following definition of the word *kiáu*. "The name of a sacrifice. At the winter solstice, heaven is sacrificed to at the Southern *kiáu* or border; and at the summer solstice, earth is sacrificed to at the northern *kiáu* or border; therefore the sacrifice to heaven and Earth is called *kiáu*."

In the *Pei Wan Yun-fú*, the great Thesaurus prepared by the same scholars that made the Imperial Dictionary, in the reign of *Káng-hí*, we are told who the objects of worship are when *T'ien* 天 and *Ti* 地 are thus sacrificed to in the *kiáu* 郊. They quote the Ritual of the *Tsin* 晉 dynasty, about A. D. 350, in explanation of phrase *t'ien kiáu* 天郊, the *kiáu* sacrifice to heaven. The words are as follows: *t'ien kiáu so tsí, yueh hwáng t'ien chí shin; ti kiáu so tsí, yueh hwáng tí chí k'í*; 天郊所祭曰皇天之神地郊所祭曰皇地之祇; "That which is sacrificed to in the *t'ien kiáu* (sacrifice to heaven) is called the god (*shin*) of Imperial Heaven; that which is sacrificed to in the *tí kiáu* (sacrifice to Earth) is called the god (*k'í*) of Imperial Earth."

We have translated *hwáng t'ien chí shin*, 皇天之神, in the singular "god of Imperial Heaven," though there is nothing in the sentence itself to decide whether the word *Shin* is singular or plural; the reason that we here regard it as singular is that this *Shin* of heaven is called *Sháng tí*, and there can be but little doubt, we suppose, that the title *Sháng tí*, "ruler on high," is generally applied to a single Being: though we have the authority of *Chú tsz'* for saying that all the *Shin* of heaven are collectively called *Sháng tí*, the ruler or rulers on high. He makes this remark when commenting on the *kiáu teh sang* section of the *Lí Kí*: his object is to explain why *Hau-tsih*, the ancestor of the *Chau* dynasty, was paired with heaven, in the *kiáu* sacrifice. The reason assigned is, that as heaven is the root of all things, so an ancestor is the root of his posterity. For this reason, *Hau-tsih* was paired with heaven in the sacrifice at the winter solstice, and *Wan wáng* (the first monarch of the *Chau* dynasty) was paired with *Sháng tí* at the sacrifice in the ancestral temple called *Ming-tang*; after having stated these matters, he says, *Sháng tí, tsih t'ien yé; tsü t'ien chí shin rh yen chí, tseh wei chí sháng tí* 上帝, 即天也; 聚天之神而言之, 則謂之上帝. *Shang tí* is the same as heaven; if we collect

the gods of heaven and name them, then we call them *Sháng tí*, ruler on high," i. e. "if we speak of the gods of heaven collectively, we call them *Sháng tí*," in other words, the title *Sháng tí* is sometimes given to all the gods of heaven collectively, as well as to the chief god.

The Chinese student will find many instances where *t'ien*, heaven is used in the same way, for all the celestial *Shin*.

The point, we are now discussing, viz: that the *tien shin*, 天神, god or gods of heaven, and not the material Heavens, was the object to whom the *kiáu* sacrifice was offered, is so important that we shall trouble the reader with additional proofs:

*Lí kí*, Imperial Edition, sect. 36 p 1. In the text we read: "In the *kiáu* (the sacrifice to heaven) the three year old bullock was used, in the *shieh* and *tsih* (the sacrifice to the gods of the land and grain) a full grown ox was used."

The reason of this distinction in the victims, was to honour heaven more than the gods of the land and grain, for, says the commentator, "when the essence of a thing is brought forward, the smaller it is the better.

Commenting on the text above cited, *Kung Shí Yangtah* 孔氏穎達, says "The god of Heaven (*t'ien Shin* 天神) is most honorable and (a Being) with whom nothing can be compared; therefore (in the *kiáu*, sacrifice) they used the three year old bullock; the meritorious services of the gods of the land and grain extend to men, and men rely upon these meritorious services, therefore they sacrifice the full grown ox to them by way of recompense."

Here we have direct testimony to the fact, that, the god (*Shin*) of heaven, who is beyond comparison the most honorable of all Beings, is the object worshiped in the *kiáu* sacrifice.

Commenting on the same passage *Chaushí Sü*, 周氏譜, a scholar of the Sung dynasty, who wrote before the time of *Chú tsz'* says, "When we speak of the *Kiáu* sacrifice, the *Shin*, god or gods of Heaven (*t'ien shin*, 天神), and the *K'i*, god or gods of Earth" (are meant). In the preface of the Book of Odes, *Häu T'ien Yü ch'ing ming* 昊天有成命, section, it is said, in the *Kiáu* they sacrifice to Heaven and Earth. In the *Shú King* it is said, "the victims used at the *Kiáu* sacrifice were two bullocks; for one was used at the southern *Kiáu* or border, to sacrifice to the *Shin*, god or gods of Heaven (*t'ien shin*, 天神); and one was used at the Northern *Kiáu* or border, to sacrifice to the *K'i*, god or gods of Earth; thus for both the god (*Shin*) of Heaven and the god (*K'i*) of earth they used the three year old bullock."

The reader will observe that in this last quotation, the words *Shin* and *K'í* are translated as either singular or plural; in the original there is nothing to mark the number. For our purpose, it is not a matter of the slightest importance, whether the word *Shin*, in passages similar to the one above quoted, is considered as in the singular or plural: let it be either, and these quotations furnish clear and positive testimony to the fact, that, the object or objects worshiped at the winter solstice, the most solemn and highest sacrifice ever offered in China, is a Being or Beings called *Shin*.

We have seen above that by *T'ien*, Heaven, and *Shángtí*, the Ruler on high, all parties agree that the same thing or Being is referred to.

Another method, therefore, of proving that the object worshiped in the *Kiáu* sacrifice, is not the material Heavens, but an invisible Being—a *Shin*,—is to shew that this sacrifice is offered to *Sháng tí* and that *Sháng tí* is a title given to the chief *Shin* or god.

In the *Chung Yung* 中庸, the second of the "Four Books," we read; "The rites of the *Kiáu* and *Shié* are the means whereby we serve *Sháng tí*, the Ruler on high, and (as the Commentator adds) the sovereign of Earth."

On this passage, the Commentator says, "In the *Kiáu* they sacrifice to Heaven and in the *Shié* they sacrifice to Earth; that the sovereign of Earth is not mentioned is owing to brevity of style."

We see here the Commentator regards *Sháng tí* as the same as *T'ien*, Heaven.

Another Commentator gives us the following explanation of the sacrifices *Kiáu* and *Shié*, *Yen kiáu tseh tung t'ien shin, yen shié tseh tung tí k'í* 言郊則統天神. 言社則統地祇. "If we speak of the *Kiáu* then (all) the celestial gods (*Shin*) are included, and when we speak of the *Shié*, then all the terrestrial gods (*K'í*) are included."

Here we see again that the objects worshiped in the *Kiáu* are the *T'ien Shin*, gods of Heaven. This commentator either regards *Sháng tí* as a title given to all the *T'ien Shin*, or regards the individual Being to whom this title is given as included in their number.

As the fact is so well known that the *Kiáu* sacrifice is offered to *Sháng tí*, having cited one proof of this fact, we will not occupy more time upon it, but proceed to prove that *Sháng tí* is called a *Shin*, and is included among the class of Beings worshiped under that name.

In the *Wu King Tung i* 五經通義, quoted in the *Yuen Kien Lui Han*, 禮鑑類函 we read *T'ien Shin chí tà ché, yuch hau t'ien Sháng tí; yih yuch t'ien huáng tà tí; yih yuch tái yih: 天神之大者曰昊天上帝亦曰天皇大帝亦曰太一* "The greatest of the celestial gods (*T'ien Shin*) is called Expansive Heaven, the Ruler on high. \* He is also called the celestial, august, great Ruler; also the Great one."

In the *Pái Pien* 裨編, quoted in the work above mentioned we meet with the following: *Hau Han Híáu wan tí, í t'ien huáng tà tí, wú tí, wei luk tsung; yü í wei tàng, ho ché? Chau Lí í yeu sz' hau t'ien Sháng tí, tseh yen sz' tsái sz' t'ien, puh shuh piéh shün; yü sz' fuh sz' hau t'ien Sháng tí, tá k'íu 'rh mien, sz' wú tí yih jú chí; hau t'ien Sháng tí nái peh shün chí tsun; tsung chí í yé.* 後漢孝文帝,以天皇大帝,五帝爲六宗,于義爲當何者,周禮以禋祀昊天上帝則禋祀在祀天,不屬別神,又司服祀昊天上帝,大裘而冕祀五帝亦如之,昊天上帝乃百神之尊宗之義也。

\* We translate *hau t'ien sháng tí, 昊天上帝*, "Expansive Heaven, the Ruler on high," and not "The Supreme Ruler of the Expansive Heavens," as the phrase is usually translated. The reason is, that *T'ien* and *Sháng tí* being only, the first the name, and the second the title given to the same Power, *T'ien* and *Sháng tí* must be construed in apposition, as we cannot regard a Power as the Ruler of itself. Commenting on the text, *í yeu sz' sz' hau tien sháng tí, 以淵祀祀昊天上帝*, of *Chau Lí* sec. 18, page 2, *Ching tsz'* says, *tien yü tí yih yé, tien yen kí tí, tí yen kí chí, 天與帝一也天言其體帝言其主*, *T'ien* (Heaven) and *Tí* (the Ruler) are the same. (The name) Heaven refers to its (the Ruling Power's) substance, and (the title) *tí* the Ruler refers to its ruling."

This explanation takes no notice of the qualifying words "*Háu*" "Expansive," and "*Sháng*" "on high," and simply tells us that *T'ien* and *Tí*, in the phrase quoted above from the *Chau Lí*, are the same, from which we must infer that they are in apposition.

The meaning of these words "*Háu*," 昊 and "*Sháng*," 上, are thus explained by *Chingshí Ngoh*, 饒氏鄭, when commenting on the same passage of the *Chau Lí*. He says, *í kí k'í chí hau hau, kú yuch hau t'ien; í kí chú wei hú sháng, kú yuch sháng í, 以其氣之浩浩故曰昊天以其主位乎上故曰上帝*, "Because of the immensity of its substance, we call it (the ruling Power) Expansive Heaven; because its ruling seat is on high, we call it (the Power above called Expansive Heaven) *Sháng tí*, i. e. the Ruler on high."



The Emperor Háu Wan of the after Hân dynasty supposed that the celestial, august, great Ruler and the five Rulers were the six venerated objects (to whom *Shun* sacrificed): his idea was correct. Why so? In the *Chau Li* we read, that they used the pure offering to sacrifice to Expansive Heaven, the Ruler on high, thus in the pure offering they offered a sacrifice to heaven (alone), *it did not belong to any other god (Shin)*; and (we read) also that the officer when sacrificing to Bright Heaven, the Ruler on high, wore the great fur robe and imperial cap, and that in sacrificing to the five Rulers he wore the same dress: Expansive Heaven, the Ruler on high, is the most Honorable of all the gods (literally hundred *Shin*); this is the meaning of the venerated objects."

In the *Shi King*, *Sián Yé*, *Ching Yueh*, 正月 section, p. 21, we are expressly told that, "Sháng tí is the god of Heaven," *Sháng tí t'ien chí shin yé*, 上帝天之神也.

*Lí Kí*, Imperial Edition, section, 8 p. 15., We read *T'ien shin yú luh; tsí chí yih-sui yú kiú; háu t'ien sháng tí, tung chí tsí chí, yih yé*, 天神有六祭之一歲有九昊天上帝, 冬至祭之一也. "The celestial gods (*Shin*) are six, they are sacrificed to nine times in a year: Expansive Heaven, the Ruler on high, who is sacrificed to at the Winter solstice, is the first;" and then follow the, *wú tí* 五帝, Five Rulers. We have the same statement repeated in the commentary on the *Chau Lí* section 22nd p. 30. Nothing can be more distinct and formal than these statements.

5. In Mencius, Edition called *Sz' Shú Pú chu pt chí*, 四書補註備旨, Vol. 6. p. 29. we read, "If the ugliest person were to practise fasting and bathing, he could then sacrifice to *Sháng tí*." The critical note says. "*Sháng tí* is the most honorable of all the gods (*Shin*)," *Sháng tí chí tsun chí shin*. 上帝至尊之神. This says, as plainly as language can, that, *Sháng tí* is the most honorable one of the class of Beings called *Shin*.

*Tai Yé Yun Hân*, 雲漢. Ode p. 12. Text, *hán kí tá shin &c.*, 旱既太甚, &c. "The drought is great and the heat intense. We have not ceased to offer sacrifices, from the *kiáu* sacrifice (to Heaven and Earth) to that presented in the ancestral temple. To the gods above (celestial), to the gods below (terrestrial), we have made offerings and interred their victims. *There is not a god (Shin) we have not honored*: *Hautsih* (our ancestor) is not able and *Sháng tí* does not come down to our relief."



A critical note says, “*Shin* in the phrase, ‘there is not a god (*Shin*) we have not honored,’ only refers to those worshiped in the *kiáu* and in the ancestral temple, for the sacrifices constantly offered were only those at the *kiáu* border of the country, and in the ancestral temple.” We have seen, in a previous part of this paper, that Heaven, or *Sháng tí* and Earth, were worshiped in the *kiáu*. The worship of these is here included in the single word *Shin* and as the author of the critical note plainly implies all the Beings constantly sacrificed to.

The Commentator says; “In the *kiáu* they sacrifice to the celestial and terrestrial gods; and then gives us this explanation of the whole:” The Poet means that *Hautsih* (his ancestor) wished to rescue them from the calamities of the drought, but was not able. He mentions *Hautsih* because of his nearness of kin, and the Ruler, because he was the most honorable (*Shin* addressed).

The Commentator here, evidently, intends to account for the fact that, although all the gods of Heaven and Earth are sacrificed to, yet the poet only notices the failure of *Sháng tí* and *Hautsih* to answer their prayers; the reason is, he, says, that one is the relation of the parties praying, and the other, the most honorable of the class of Beings addressed.

The paraphrase is very full and makes it unmistakeably plain, that the *Shin*, (which occurs in the phrase, ‘there is not a god we have not honored,’) is used, as the general name of all the Beings worshiped on the occasion of this great public calamity. It is as follows: “The drought is very great, and the heat most intense and burns to such a degree as to cause sickness among the people. I, because of the people’s distress, seek assistance from (*Shin*) the gods. To every one that can be sacrificed to, I have not ceased to make offerings, from the *kiáu* in which I sacrificed to the gods of Heaven and Earth, to the ancestral temple where I sacrificed to my ancestors; whether looking to those above I sacrificed to the celestial (gods), or looking to those below I sacrificed to the terrestrial (gods); whether at the commencement of the sacrifice I offered up the ceremonies due to them, or the sacrifice ended, I interred their victims;—for there is not a god (*Shin*) to whom I have not exhausted the way of honoring and reverencing him. Now of the gods (*Shin*), of the ancestral temple, there is none more to be honored than *Hautsih*: although he has never failed to enjoy my offerings, still his strength is not sufficient to overcome the calamity; of the gods (*Shin*) sacrificed to in the *kiáu* sacrifice there is none more to be honored than *Sháng tí*, his

strength sufficient to overcome the calamity, but he still does not enjoy (or favorably receive) my offerings."

We desire to call the Reader's attention particularly to this quotation from the Book of Odes; for we think it would of itself, if we had no other evidence, fully sustain our position, that *Shin* is the generic name for God in Chinese. We have here an occasion of deep distress, a great public calamity; man is made to feel his weakness; he calls on his gods for aid. Surely this is the occasion on which to learn the name given to the whole class of *Beings worshiped*, if the Chinese have such a word. We find, in this ode, the plainest evidence that they have the generic name we seek for, and that this name is *Shin*; and the Poet himself and all his Commentators, not only use *Shin* as the general name of all the Beings worshiped, but also expressly tell us that *Shang ti* the chief god is one of this class.

We have more than a hundred references to passages, in the classical books, now before us, in which *Shang ti* is either directly called a *Shin* or indirectly referred to as a *Shin*. We shall not, however, cite them for fear of wearying the Reader's attention; more evidence, on this point, could not increase his conviction that *Shang ti* is a *Shin*. The quotations, given above, state this so directly and clearly, that he must either conclude the writers I have quoted, know nothing of the matter, or that the fact is as I have stated it, viz. that the chief god of the Chinese is by them included among the class of Beings called *Shin*.

We shall, therefore, give only one more quotation to prove this point. *Yen tsz'* thus addresses Duke Hwan: if the chaplain were to speak the truth, he would blame your highness severely; but should he screen and hide your faults, he would be attempting to deceive the Ruler on high. If the Ruler on high be a god (*Shin*) then he cannot be deceived, *but if he be not (Shin) a god it would be of no use to pray to him.*"

Here we are not only told that *Shang ti* is a *Shin*, but what is still more to our purpose, viz: that it is of no use to pray to any Being who is not a *Shin*.

We cannot conclude this second division of our subject without referring once more to the ritual of the Chau dynasty: for we rely much upon the evidence this work affords us, that all the Beings worshiped in the national rites were included in one of the three classes called *Shin*, *K'í*, and *Kwei*.

The evidence cited above was derived from a consideration of the duties of the *Tsung peh*, the chief Baron, who superintended the na-

tional sacrifices. We shall now, by a reference to the office of the 大祝, *tà chuh* Great Chaplain, shew that the prayers used in the national worship, were all addressed to the *Shin*, *K'í*, *Kwei*, and prove from the Commentators, that the chief god of the Chinese is included among the Beings contained in this enumeration.

The duties of this office are thus described in the 25th section of the *Chan Li*: The Great Chaplain superintends (the offering up of) the six forms of prayer to serve the *Kwei*, *Shin*, *K'í*, to pray for happiness, and to entreat constant purity. The first prayer is called the *Shun chuh*; 2d The *Nien chuh*; 3d *Keih chuh*; 4th The *Hwá chuh*; 5th The *Lui chuh*; 6th The *Kieh chuh*.

The first question to be here asked is, to whom are these prayers addressed? The second is, what are the blessings, to obtain which, these prayers were offered?

To the first question we answer, these prayers, we find from the text are addressed to the three classes of Beings called severally *Kwei*, *Shin* and *K'í*. Who are included in these general names? The Commentators tell us 1st. in general terms; that, "the six forms of prayer were used at the *kián*, when they sacrificed to Heaven, and Earth, and to the gods of the land and grain: and at the sacrifices offered in the ancestral temple." Thus we see all the objects, usually worshiped by the Chinese in their national rites, are included; for, as the Commentator on the book of odes has told us above, "the Sacrifices constantly offered, were only those of the *kián* and of the ancestral temple." Secondly, we are told particularly, that the *nien chuh*, the annual prayer, the second form mentioned above, was used "to pray to *Shángtí* and the gods of the land and grain for the bestowal of grain."

Secondly. What are the blessings for which these prayers were offered? The Commentators answer: The first prayer was for a prosperous, plentiful year; 2d, was to pray for constant purity; 3d, was for happiness and felicitous omens; 4th, was to escape calamities and war; 5th, was for favorable winds and seasonable rain; 6th was a prayer to remove far from them their sins and sicknesses.

Another Commentator, explaining the fifth prayer, makes the following observation: "The men of the olden time, if they obtained blessings, were sure to ascribe the merit to (*Shin*) the gods."

The duties of the Great Chaplain are thus further described, in the next sentence of the text.

"He superintends the offering up of the, *luh lí*, 六 祈, six supplications to harmonize the *Kwei*, *Shin*, *K'í*. The 1st was call-

ed *Lui*; 2d *Tsáu*; 3d *Kwei*; 4th *Ying*; 5th *Ching*; and the 6th was called *Shwah*.

The Commentator explaining the word *kí*, 祈, says, it is the same as 鳴 *wú*, to cry out. "It means," he says, "that because they had calamities they cried out and informed the gods (*Shin*) to beg for happiness."

These services are thus explained by the Commentators. The first, *Lui*, is said to be a sacrifice to *Sháng tí*; The 2d, *Tsáu*, is a sacrifice to ancestors; the 4th, *Ying*, is thus explained; "with respect to the gods (*Shin*) of the sun, moon and stars, should there be untimely snow, thunder, wind and rain, this sacrifice, called *Ying*, was offered to them; and with respect to the gods (*Shin*) of the hills and marshes, when there was calamity from floods or drought, plague, or pestilence, then the sacrifice called *Ying* was offered to them."

Here again we see that *Sháng tí*, the chief god, is specially mentioned as one of the *Shin* to whom these services were offered. It is also plain, from the above extracts, that the (*Shin*) gods were invoked in all times of calamity and that from them all kinds of blessings were sought by prayer. Among the calamities, from which deliverance was prayed for, the Reader's attention is called to the fact, that, sins and sicknesses are specially mentioned.

3. The conclusion we draw, from the facts proved above is: *that the class of Beings called Shin being the highest class worshiped by the Chinese, must be regarded as the gods of China, and Shin as the generic name for God in the Chinese language.*

Every thing here depends upon the sense in which the word God is used. If the word God is understood to mean, a self-existent, eternal, almighty Being, the Creator of heaven and earth, &c., as this word is usually defined by Christians, we are quite aware that our premises do not warrant the conclusion we have drawn from them, viz: that *Shin* means God. But we are not contending that *Shin* means the true God, or was ever used by the Chinese to designate such a Being as the one described above. On the contrary, we are full persuaded they have no knowledge of a self-existent, eternal, almighty Being, who created heaven and earth; and we understand this point to be distinctly admitted by those who oppose the use of *Shin* to render *θεός* into Chinese. We only maintain that *Shin* is the generic or appellative name of God in Chinese, that it means god "in the sense of heathen nations," that it answers to *θεός* and *Deus* as those words were used by Greek and Roman polytheists.



Although we admit that the word *Shin* is never used by the Chinese to designate the self-existent almighty Being who made heaven and earth, still we contend that the highest Being, *they have ever conceived of*, is included in the class called *Shin*.

As so much depends here upon the meaning attached to the word God, we shall sustain the propriety of the sense, in which we use the phrase, "generic name for God," by the citation of a few of the highest authorities on this subject.

Cudworth thus defines the pagan notion of the word God. He says:

"This is that, which seems to be essentially included in the pagan notion of the word god or gods, *when taken in general* (i. e. generically), namely a respect to religious *worship*. Wherefore a god, *in general*, according to the sense of pagan theists, may be thus defined: "An understanding Being superior to men, not originally derived from senseless matter and looked upon as an object for men's *religious worship*." *Cudworth's Intel. System* Vol. 1. p. 373.

Mosheim thus expressed his views, of what constitutes polytheism and the meaning of the word god, in the sense of polytheists.

"In order to arrive at a clear view of the matter, it ought to be determined in the first instance, what is meant by "believing in the existence of many gods." In my opinion, he alone believes in a plurality of gods, who not only admits the existence of many Beings more powerful, more noble, and more excellent than mankind, but inculcates that men ought to pay a certain homage and offer sacrifice to these Beings. For we are not to rank any one among the worshipers of many gods who simply supposes many Beings to exist far superior to men in power, strength, wisdom and other attributes. For in that case all Christians, who, agreeably to sacred writ, believe in the existence of God's messengers or angels would have to be included in this class. There must be superadded an opinion, that it is the duty of all men to propitiate these natures with divine worship and ceremonies." *Dr. J. L. Mosheim. Notes on Cudworth*, vol. 2. p. 80.

We shall only add to the above the opinion of Waterland:

"The pagans, though they professed generally (as is well known to the learned) *one only supreme God*, looking upon all the rest as *subordinate* ministers of the one supreme, yet stand charged with polytheism by the Jews, by the ancient Christians, and by the common consent of mankind. Thus Jupiter and Mercury (though one was supposed a subordinate minister of the other) were, by the Lycaonians, spoken of in the plural number as gods: that is, two gods.



Acts 14 11,12. And this has been the common way of speaking, in all the writers I have met with, sacred or profane, ancient or modern. But what if the customary usage of language had been otherwise: does this writer imagine the dispute is only about a name? To extricate this matter, polytheism may be considered either in a stricter or larger sense: it may either signify the belief of more gods than one, in the proper sense of necessarily existing, supreme, &c.; (in which sense, there have been few, very few polytheists: the pagans themselves, generally, were not polytheists in this sense; or it may signify the receiving of more gods than one, in respect of *religious worship*, whatever opinion of these gods they may otherwise have. *It is this kind of polytheism which the first Commandment has chiefly respect to*, and it is the same that Pagans, Arians, and Socinians stand justly charged with. Should any man alter the *name*, the thing would be the same still." *Waterland's Works*, vol. 3. p. 19,20.

We see then, according to these writers, that an intelligent Being superior to man, who is made an object of *religious worship*, must be regarded as a god, in the sense in which this word is understood by pagans. We suppose it will not be denied that this is the sense in which the word *Elohim* is to be understood in the second clause of the First Commandment.

We shall now recapitulate some of the chief points proved, in the preceding part of this Essay, that the Reader may see how fully the *Shin* answer all the requirements of these definitions.

We have seen that in the time of *Shau* B. C. 2169, there was an officer appointed to attend to the three ceremonies, used in the national worship, and that the three classes of Beings worshiped, in these national rites, were called respectively *Shin*, *Kwei*, and *K'ei*. That under the *Shang* dynasty, B. C. 1710, according to the speech of *E-yun*, these same three classes of Beings were worshiped; that according to the Ritual of the *Chou* dynasty, the objects then (B. C. 1100) worshiped were designated by the same names, *viz: Shin*, *K'ei*, and *Kwei*. We learned further, from this Ritual, that the Beings belonging to these three classes are "the most honorable in the universe," and that of these three classes, *to all of whom religious worship was offered*, the class called *Shin* is the most honorable; that the single word *Shin* is used alone, as appears from the phrase "gods and men," from the Ode quoted, and from the express declaration of the Commentator, to include all the members of the three classes and *indeed every object of religious worship*. We have seen that the object

worshiped in the *kián* Sacrifice, at the winter solstice, the most solemn and highest sacrifice ever offered in China, is "the *Shin* (God) of imperial heaven;" and that the chief god of the Chinese, whether designated by his name *T'ieu*, "Heaven," or by his title *Sháng tí*, "Ruler on high," is expressly included among the class of Beings called *Shin*.

These facts, it appears to us, fully warrant the conclusion we have drawn from them, viz: "that the class of Beings called *Shin*, being the highest class worshiped by the Chinese, must be regarded as the gods of China, and *Shin* as the generic name for God in the Chinese language."

ART. IV. *Revision of the Chinese version of the New Testament: proceedings of the delegates, from the General Committee of Protestant missionaries assembled at Sháughái.*

IN the summer of 1843 a meeting of the Protestant missionaries to the Chinese was convened at Honkong, to take preliminary steps in order to secure a Revised Edition of the New Testament in the Chinese language. See the minutes of that meeting in the Chinese Repository for September of that year. As a part and in furtherance of the plan then adopted, five delegates met in Sháughái last June. These were the Rev. Drs. Medhurst and Boone, of Sháughái; the Rev. Mr. Lowrie from Ningpo; the Rev. John Stronach from Amoy; the Rev. Dr. Bridgman from Canton. Having assembled, they entered immediately on the important work assigned them. In due course, the revision of the translation of the original word for God came under consideration. In the versions that had been made by Drs. Morrison, Milne, and Marshman, the word *θεος* had been translated by *Shin* 神; in the revised version before the delegates, instead of *Shin*, the term *Sháng-tí* 上帝 was used. The subject being in due course now brought before the Committee of delegates by their Chairman it was proposed, by Dr. Bridgman, to adopt the former rendering, and use *Shin* and not *Shang-ti*. This proposition was seconded and supported by both Dr. Boone and Mr. Lowrie, while by the other delegates, Dr. Medhurst and Mr. Stronach, *Sháng-ti* or *Ti* alone, was preferred. A discussion accordingly ensued, and was continued for two or three days orally, when it was unanimously resolved to enter on a more formal investigation of the subject, by reducing the arguments for the respective terms to writing.

In these investigations more than four months were occupied, and a large amount of information from the Chinese Classics and other standard writings was brought together. Still the delegates were unable to agree, regarding the word that ought to be used: accordingly they resolved, after having first recorded their votes by sta-

tions, to proceed with the work of revision, leaving the word untranslated—allowing time, however, for the advocates of the respective terms to prepare and submit their views to the public, or to those most directly concerned in this question.

By the above resolution it would seem—if we rightly understand the case—that the settlement of the question, *what word shall be used for God in the Chinese version of the New Testament*, is now thrown back upon the General Committee, i. e. the whole body of Protestant Missionaries in China.

The day fixed upon, by the committee of delegates, to resume the work of revision, was the first Monday in January 1848.

In another article, of our present number, will be found the first part of an Essay advocating the use of *Shin* as the generic name of God in Chinese and as the proper word for rendering θεος in the New Testament.

As this question is a very grave one, and hitherto cumbered with serious difficulties, we have repeatedly called attention to it, and invited discussion; having our pages open for arguments on either side. This we continue to do, and trust that the true merits of the question will in due time appear, and lead to a satisfactory conclusion of the whole matter.

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ART. V. *Journal of Occurrences: execution of murderers; public meeting at Hongkong; revenue and expenditure; official appointments.*

THE following extract and notices are borrowed from the China Mail. Besides the murderers already executed, eleven others, it is said, are reserved for decapitation, strangulation, military slavery and banishment for life, after reference to the Criminal Board.

The only thing officially announced is the execution of four of the criminals, and the assurance that others are undergoing examination and will suffer the severest punishment. Last evening two mandarins waited upon Sir John Davis to announce that four of the villagers had been convicted, and would be decapitated in the morning at Hwángchukí. The Chinese were anxious that some other place should be fixed upon, and it is said proposed the execution ground below Canton; but His Excellency resolved that the expiation should be made and the example set where the crime had been committed, and in the presence of persons deputed by himself, and as many of the foreign community as chose to attend. The H. C. Steamer *Pluto* was ordered to be in readiness at daybreak, for the purpose of conveying the secretary to the Superintendent of Trade, the Vice-Consul, and the Interpreter to the Consulate, along with thirty men and three officers of the 25th Regiment. They arrived at Hwángchukí about half-past 7 o'clock, where the Chinese soldiers were found drawn up on the level common before the Hall of Ancestors. Our own handful of soldiers, augmented by a few seamen, having landed and formed, and the mandarins, among whom were Tung the Kwángchaufú and others of importance, having received the deputation with every manifestation of cordiality, and conducted them to the prefect's barge, Mr. Secretary Johnson gave them to understand that he could not then accept their proffered hospitality, as he came on important business, and the sooner it was proceeded with the better; upon which Tung immediately gave the order in a single word, and with startling rapidity one of the number was run out from one of the boats. He seemed a stout, decently attired peasant. His hands were tied behind his back, and his mouth was gagged. Having been shoved forward about thirty or forty yards from the shore, he fell or was thrown on his knees in the open space between the English and Chinese soldiers, and his bound

arms being elevated so as to cause him to stoop, the executioner raised his long heavy blade, and at one blow the head was rolling on the ground, the ghastly trunk tumbling on the other side. The other three were but repetitions of the first, except that the last and youngest seemed to make an involuntary effort at resistance. The whole was done so quickly, that two gentlemen from the *Pluto* who followed the officials in another boat, did not arrive till the attendants were lifting the corpses into their coffins.

The number of Chinese soldiers was estimated about four hundred, and besides those on the ground, small guards were stationed at the entrances to the village, and beyond the triumphal arch, crowds of villagers were observed, sufficient to set at defiance their own ill-appointed military, if they really are so brave as the placards issued by them, or in their names, declare them to be. Having quietly suffered a disgraceful execution to take place before their ancestral temple, at the instance and in the presence of the hated English, it may be doubted whether they are beyond the control of the authorities.

#### PUBLIC MEETING.

Pursuant to notice given in the Colonial Church on Sunday last, a Public Meeting was held in the Church on Wednesday afternoon, 19th instant, for the purpose of forming *District Committees* in this Colony of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, and of the INCORPORATED SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

After the objects of these two venerable institutions, the oldest Religious Societies in existence (the former having been established in 1693, and the latter in 1701) had been pointed out by the Rev. V. Stanton and the Rev. S. Banks, the following Resolutions were proposed and unanimously adopted, viz:—

1st, That it is very desirable to form in Hongkong a *District Committee* of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, in order to collect and transmit information to the Parent Society respecting the best means of promoting Christian Knowledge in this Colony; to establish, enlarge, or superintend schools; to supply settlers and natives with Bibles, Prayer-books, and other publications circulated by the Society; to promote translations of the Scriptures and Liturgy into the language of the country; and lastly, to make collections in aid of the Society's Funds.

2d, That the following individuals be requested to form the Committee, viz:—The Rev. Vincent Stanton; the Rev. Samuel Banks; Lieut-Colonel Phillpotts, R. E.; C. B. Hillier, Esq.; R. D. Cay, Esq.; Archd. Campbell, Esq.; H. St Hill, Esq. O. S.; T. D. Neave, Esq.; Rev. S. W. Steedman, *Secretary*; Henry Dickinson, Esq., *Treasurer*; with power to add to their numbers.

3d, That His Excellency the Governor be requested to become Patron of this Society.

The Meeting then proceeded to pass the following Resolutions in regard to THE INCORPORATED SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, viz:—

1st, That it is very desirable to establish in this colony a *District Committee* of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. This Society "was incorporated by Royal charter in the year 1701, for the receiving, managing, and disposing of such funds as might be contributed for the Religious Instruction of Her Majesty's Subjects beyond the Seas; for the maintenance of Clergymen in the Plantations, Colonies, and Factories of Great Britain; and for the Propagation of the Gospel in those parts;" and the object of this District Committee is to aid in carrying out these views in every possible way.

2d, That the following individuals be requested to form the Committee, viz:—The Rev. V. Stanton; Rev. S. Banks; Lieutenant Colonel Phillpotts, R. E.; C. B. Hillier, Esq.; R. D. Cay, Esq.; T. D. Neave, Esq.; Rev. S. W. Steedman, *Secretary*; Henry Dickinson, Esq., *Treasurer*; with power to add to their number.

3d, That His Excellency the Governor be requested to become Patron of this Society.



Both the above mentioned Societies have no ordinary claim on all the members of the Church of England. When we consider the growing spiritual wants of our rapidly increasing population at home, and that the great cry of the present day is "education for the people;" and when we, as Christians, are satisfied that no education can be really profitable or sound unless directed by religion and based on the Word of God; and when we remember that a want of books is being created in the Colonies and elsewhere by the ministrations of the Clergymen and Missionaries sent out by the Society for the Propagation of the Gospel in Foreign Parts, the duty as well as the privilege of assisting in the good work is evident and clear.

The principal object of the Society for the Propagation of the Gospel in Foreign Parts, is to supply, by means of Clergymen of the Church of England and Schoolmasters, the spiritual wants of the poorer colonies. During the last ten years the annual average number of emigrants from one portion alone of the United Kingdom has amounted to 66,900; and while these persons have cut themselves off from the means of grace so abundant in their own land, it is to be hoped that the sympathies of their fellow-countrymen will follow them and provide them abundantly with that which they cannot otherwise possess. The secondary object of this Society is to send missionaries to the heathen; and it lays before the Church the wants of that portion of our race which is lying in darkness and the shadow of death.

Special funds are being raised which have China as their object; and we who, in God's Providence, are resident in this vast empire, are under peculiar obligations to do what we can for the evangelization of her almost countless population.

The Society supports in whole or in part 383 Clergymen, besides a large number of Schoolmasters and Catechists.

REVENUE AND EXPENDITURE OF THE COLONY OF HONGKONG,  
During the year 1847.

REVENUE.				EXPENDITURE.			
	£	s.	d.		£	s.	d.
Taxes, Police Assessment	2,239	10	5½	Civil and Revenue Es-	14,066	12	1½
Duties, Auction, - - -	255	9	1½	tablishments, - - -			
Rents on Lands, - - -	11,342	9	8½	Ecclesiastical Esta-	675	8	4
do. exclusive of Land,	2,288	16	3½	blishments, - - -			
Licenses, - - - - -	6,530	19	9½	Marine establishments,	1,842	2	1
Fees of Office, - - -	1,445	4	10½	Judicial and Police es-	16,952	13	9
Fees, Fines and forfei-	2,697	8	2½	tablishments, - - -			
tures of Courts,				Medical Establishment,	708	11	10
Sale of Government	14	18	4½	Public Works and	15,180	18	11½
Property, - - - - -				Buildings, - - -			
Reimbursement of ex-	223	3	5½	Conveyance of Con-	1,233	10	10
penses incurred by				victs, - - - - -			
Government, - - - - -				Miscellaneous, - - -	294	17	11
Summs recovered, - - -	335	6	9				
Miscellaneous receipts,	678	8	2				
Special receipts, - - -	27	1	10				
Total Revenue during				Total Expenditure dur-			
1847,	£31,078	17	0½	ing 1847,	£50,959	15	9½

The following items are gathered from the late papers Mr. Bonham formerly governor of Singapore has been appointed to succeed Sir John Davis as governor of Hongkong. Major-general Stavelo, late of Mauritius, has received the appointment of Lieutenant-governor of Hongkong, where he has lately arrived with his family. The French Envoy arrived on the 4th inst. at Macao, whence he has removed with his suite to Whampoa in *La Bayonnaise*.

An error having been found in reckoning the days of the Chinese month in the Anglo-Chinese Calendar for 1848, which was not discovered until it was too late to be corrected, a revised copy of the sheet Calendar is issued with the present number, which may be relied upon as accurate.









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